THE PRIVILEDGE OF THE Saints on Earth, BEYOND Those in HEAVEN,

In respect of Gifts and Graces exercised, Duties and Services performed, sufferings and Tryals undergone by them, which the Glorified are not capable of.

BEING

The Sum of a Discourse upon a part of *Hezekiah's* Song of Thanksgiving after his Recovery from his Sickness.

To which is added, A short Discourse of the Nature and Extent of the Gospel-day, reaching from the Destruction of the Old, to the Erection of the New *Jerusalem*, out of *Zech.* 14. 6, 7.

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TO THE READER.

THe greateſt and higheſt Honour of the reaſonable Creature is to ſerve him, who is the beſt Good, and laſt End. Herein do we communicate with Angels, whoſe glory it is that they are *Miniſtring Spirits*, always beholding the face of God our Father for this very purpoſe. How diligent then ſhould we be to lay hold on, and to improve all opportunities of ſervice, ſeeing our time is ſo ſhort, our work ſo great, and *Heb.* 1 14.

our salvation nearer than when we first believed? The Son of God hath given us a glorious pattern herein, *I must work the work of him that hath sent me*, &c. Christ Jesus our Master improved all opportunities, went up and down doing good, filling all places where he came with the savour of his Doctrine and Miracles, because he knew his time was short, and the recompence of reward at hand. The serious thoughts hereof would exceedingly spur us to a holy diligence, especially considering that Heaven is a place not of work but reward, where the Saints will be divested of serving and honouring God in many of these ways, wherein now (through grace) they are enabled to bring much glory to his Name. Many Graces, Duties, Gifts have here their place, while we are *Viatores*, but shall have no room when we come to be *Comprehensores*.

John 9.4.

Heb. 12. 2.

And

And this is the design of the worthy Author in this little Tract: *viz.* to set before thee the great opportunities thou hast of service to God, while thou art on this side Heaven, beyond what are to be enjoyed there. Were this throughly weighed, how would Holiness be promoted, Saints thrive, Families flourish, Churches revive? we should not so passionately desire death meerly to be rid of all sufferings, but shoud prize life, if with it Christ Jesus might be magnified. It is glorious work that God calls his Saints to 'ere they get to Heaven. Is not suffering for Christ, glorious work? is not the exercise of Faith, Hope, and Patience, glorious work? To do good, and to communicate both to the bodily and spiritual necessities of Saints and others, is not this glorious work? In a word, to propagate pure Religion, & undefiled, to the generations to come, is not this

1 Pet. 4. 14.

glorious work? Why, herein are the Saints on Earth priviledged beyond thoſe in Heaven; where there is no room for the exerciſe of theſe Graces, and Duties.

Oh! who would not pray that he might live to do God ſervice? ſpin not out precious time unprofitably. Pray that thou mayeſt be counted worthy of this calling (which is indeed a high calling) and fulfil all the good pleaſure of his Goodneſs, and the work of Faith, Hope, and Patience, with power, that the Name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.

2 *Theſ.* 1. 11, 12.

Isaiah 38 18, 19.

For the Grave cannot praise thee, Death cannot celebrate thee: They that go down into the pit, cannot hope for thy truth.

The living, the living, he shall praise thee, as I do this day: The Father to the Children shall make known thy Truth.

THe words are a part of *Hezekiah's* thanksgiving for his recovery from his sickness (beginning at the ninth *verse*.) This good King was not simply afraid of Death, as appeareth, *ver.* 3d. But

First, He had then no Son to succeed him in the Kingdom, (for *Manasseh* was not then born) and he was sollicitous for a Successour, and the fulfil-

ling of God's Promiſe to *David*, which we have four times expreſſed, (*viz.* 2 Sam. 7. 12, 13, 16. 1 King. 8. 25. Pſal. 89. 28, 29. & 132. 12. In all which places we find this Promiſe to *David*, that there ſhould not fail a Man of his Seed, to ſit upon the Throne of *Iſrael*, ſo that his Children took heed to their wayes, to walk before the Lord in truth, as *David* their Father had done. Here was a Promiſe with a Condition. And hence it is, I ſuppoſe, that *Hezekiah* in his Prayer (*verſ.* 3d) makes mention of his fulfilling that Condition, *viz.* That *David's* Children muſt take heed to their way, (if they deſired to ſit upon his Throne) that they walk before him, as *David* had done. For, ſaith *Hezekiah*, *Remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart*, & have done that which is good in thy ſight. As much as to ſay, 'Lord! I hope thou wilt 'not cut me off, and leave the Kingdom 'without an Heir of the Seed of *David*, 'ſeeing thou did'ſt promiſe him that 'thou wouldeſt not; provided that 'his Children took heed to their way, 'that they walked before him as *David* 'did. And, through thy Grace, I have

'lo

'so walked in my measure, and there-
'fore, I hope, thou wilt not take me
'away, who have performed the Con-
'dition. So that *Hezekiah* (though a very good Man) was afraid of Death; yet not simply, but lest the Kingdom should want an Heir of the Seed of *David*.

And this that I have said confirms the Opinion of those that say, that *Hezekiah* was loth to dye, because then he had no Heir; though that was not all the reason.

For, Secondly, He was also loth to dye in God's displeasure, so as a Child of God may do. For God doth testifie his temporal displeasure many times against his own Children. *If his Children forsake my Law, and walk not in my Judgments: If they break my Statutes, and keep not my Commandments; Then will I visit their transgressions with the Rod, and their iniquity with Stripes.* And he testifies it sometimes in their death, as he did in the death of the Prophet that came out of *Judah*, and Prophesied against the Altar it *Bethel*, who was slain by a Lion for his disobeying the Word of the Lord. 2. *Psal.* 89. 30, 31, 32. 1 *King.* 13. 21, 22.

And *Hezekiah* was afraid, that God had

had some controversie with him, and he was loth to dye in God's displeasure. Peradventure, he was somewhat lifted up with his miraculous deliverance from the Host of *Senacherib*, mentioned in the former Chapter: For God did wonderful things, as you know, to effect that deliverance, and this sickness was immediately after the destruction of *Senacherib's* Army; for that happened in the 39th year of *Hezekiahs* life, who lived fifteen years after his recovery from his sickness, which two numbers make the whole number of *Hezekiah's* years, which were 54, 2 *King.* 18. 2. So that this sickness of his fell out presently upon that great deliverance. And the good Man was not so thankful (perhaps) as he should be, but somewhat elevated. For this was his weakness after his recovery. His heart was lifted up, and he rendred not again according to the benefit done to him, for which God was angry with him. What the sin was, I will not positively determine, only I thus conjecture; but that he apprehended God's displeasure for his sin, is evident from the words immediately before my Text, saith he, *Thou hast cast all my sins behind thy back.*

2 *King.* 18. 2.

2 *Chron.* 32. 25.

There-

Therefore, it ſeems, his ſins lay before the face of God, till his recovery, and upon this account he was loth to dye.

Thirdly, He was loth to dye, as fearing what ſhould become of his Reformation. For he knew what became of *Jehoſhaphat's*, though he left a ſon behind him; and of *Jehojadah's*, though he left a well-educated Nephew behind him. Add hereunto, that he found the Church in a very deplored condition, when he came to the Crown. And as for his preſent Reformation, it had not laſted ſo long as his Father's Deformation and Idolatry; and his Reformation had ſcarce taken root as yet; therefore he was willing to live longer, and not, as yet, to dye. 3.

Fourthly, That which made him the more unwilling, was the nature of his Diſeaſe, which (by the Remedy, and way of Cure, a lump of Figgs laid for a Plaiſter upon the Boyl, *Ver.* 21.) I ſay, which by the Cure, ſeems to have been the Peſtilence: And he was not willing to go to Heaven that way; though good Men may dye of that Diſeaſe, and many times have done. But yet a Child of God would, for ſeveral Reaſons, willingly decline that way of dying, if it might ſtand with the good will and pleaſure of God. Thus

Thus you see the Reasons why *Hezekiah* was loth to dye.

Now then being recovered, and having a lease of his life for 15 years granted him, he writeth down his thanksgiving, as much affected with God's mercy towards him, *vers.* 9, &c.

In the Text read unto you, there is,

1. 1. A Declaration of the state of the Dead, as to the loss of all opportunities ever to praise and magnifie God any more, or to hope for his truth in this world.

2. Secondly, An Assertion of the opportunities enjoyed by the living, thus to praise God, and to make known his Truth, that is, His Truth and Faithfulness in his Promises. For, I conceive, *Hezekiah* hath here a special respect to the Truth and faithfulness of God in his Promise made to *David* and his Seed, in the forementioned Texts of Scripture.

And therefore it is very likely, that *Hezekiah* made known this Truth and Faithfulness of God to his son *Manasseh*, who was twelve years old when *Hezekiah* dyed. Though *Manasseh* (it seems) did little mind it, or made any good use of it. That Point of Doctrine,

Doctrine, which I shall insist upon, is this, That

Doctrine.

There are opportunities of service to be performed to God in this life, which are not to be enjoyed after death.

Or thus,

The people of God may do that for him in this World, which they cannot do in Heaven.

David therefore makes an Argument of it in his Prayer, and sad Complaint in his Sickness; *For*, saith he, *in death there is no remembrance of thee*; (not but that the Saints in Heaven do remember God, (for they see him there) but they cannot keep up his memorial any longer among the living; he goes on) *In the Grave who shall give thee thanks?* The like we have in the 30th *Psalm*, entitled, *A Song at the Dedication of the house of David, viz.* after his return (as 'tis conceived) from his victory over *Absalom*, who had dreadfully defiled *David's* house with Incest, in abusing his Fathers Concubines; which house therefore *David* endeavours to purge and cleanse in a solemn holy manner at his return, and to dedicate it anew to God. And in that Psalm he sheweth, how he cryed

Psal. 6. 5.

2 *Sam.* 20. 3.

cryed to the Lord in the day of his trouble, when *Absalom* rose up against him, & when he was afraid of his life, and was loth to dye by the hand of his son; saith he, *What profit is there in my blood, when I go down to the pit? shall the dust praise thee? shall it declare thy Truth?* And dark deserted *Heman* makes use of the same argument, *Psal.* 88. 10, 11. *Wilt thou shew wonders to the dead? and shall the dead arise and praise thee? Selah. Shall thy loving kindness be declared in the Grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?* saith he, Thy people may make known thy wonders in this life, but not in the Grave.

Psal. 30. 3.

Psa. 88. 10, 11.

Quest. But then, do not the Saints, when they are dead praise the Lord?

Answ. Yes; But the Psalmist speaketh not of that, but of praising God, and declaring his loving kindness, faithfulness, and righteousness in the land of the living. And all their service that way is at an end, except by Miracle any be raised from the dead, as *Lazarus* and *Tabitha* were. So *Psal.* 115. 17. *The dead praise not the Lord, neither any that go down into silence.* And hence saith

David

David, I ſhall not dye, but live, and declare the works of the Lord, Pſalm. 118. 17. As much as to ſay, there is no declaring of them after death! *Pſal.* 118. 17.

But what are thoſe ſervices that may be done here, which cannot be done in Heaven, that ſo we may ſee the Point in Inſtances? *Queſt.*

They are many; and let me begin with theſe in my Text. *Anſw.*

The living, the living, he ſhall praiſe thee, i. e. He ſhall praiſe thee before the Children of Men in the Land of the living. Now, this is a glorious ſervice, containing as much as is imparted in the firſt Petition of the Rule of Prayer, *i. e. Hallowed be thy Name*; which, though it be a ſervice done in Heaven, yet in the preſence of glorified Saints only, without any propagation of praiſe to the Name of God, for that is the priviledge of the Saints while they live in this world, where they make the Name of God known to them, that knew it not before. This is the firſt and higheſt Petition of all in our prayers, and therefore of greateſt concernment. 1.

Secondly, There is another ſervice in my Text, which cannot be performed in Heaven, and it is contained in theſe words, 2.

words, *The Father to the Children ſhall make known thy Truth.* And is not this alſo a moſt bleſſed ſervice? for it contains what is imported in the ſecond Petition in the Rule of Prayer, (*viz.*) *Thy Kingdom come.* For this is one excellent way of advancing and enlarging the Kingdom of God in this world, (*viz.*) when Parents ſhall make known the Truth and Faithfulneſs of God to their Children. To which purpoſe conſider, *Pſal.* 78. 2, 7. *Deut.* 4. 9. and 6. 6, 7. And this is the great ſervice of the Saints upon Earth, both Miniſters and People. *The things* (ſaith *Paul* to *Timothy*, 2 Epiſt. Ch. 2. Ver. 2.) *That thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.* And this is a ſervice, which cannot be done in Heaven. For the dead Saints cannot contribute ought to the enlarging of the Kingdom of Grace in this World; and as for the Kingdom of Glory, there are but two wayes of enlarging that, which are by the departure of the Saints on Earth to Heaven, and by the Reſurrection; in neither of which doth God uſe the ſervice of the glorified Saints at all.

2 *Tim.* 2. 2.

The

The care therefore of the choiceſt Saints hath been, not only for the time of their lives, but for the Generations to come, that they might know what God had done. The time would fail to tell of *Moſes*, and *Joſhua*, and *David*, and *Paul*, whoſe Epiſtles cloſe with this Doxology and hearty deſire of glory to be given to Chriſt in the Churches for ever. The truth is, the whole Scripture is a Book of the Acts and Monuments of the Lord's wonderful works in gathering, and building, protecting, ſaving, and doing good to his Church, and that for this end, that the Generations to come might put their hope and truſt in God. And this was the unanimous deſign of the Pen-men of holy Scripture. *This ſhall be written for the generations to come; and the people which ſhall be created ſhall praiſe the Lord.* *Deut.* 31. 19. *Joſh.* 24 *laſt Chap.* 2 *Chr.* 2. *laſt. Ch.* *Eph.* 5. *laſt.* *Pſal.* 102. 18.

Thirdly, Here in this world the Saints may live exemplarily, *blameleſs and harmleſs, as the ſons of God without rebuke in the midſt of a crooked and perverſe generation.* And this is a great ſervice alſo; For 3. *Phil.* 2. 15.

Firſt, Hereby ſome may come to be converted, 1 *Pet.* 3. 1. and ſo the Kingdom of God is enlarged by this way alſo. And

Secondly, Many hereby will be convinced, and left without excuſe in that great day. For this is one way whereby the Saints ſhall judg the world; they ſhall judg it *exemplarily*, and (in concurrence with Chriſt) *ſententiarilly*. Now (I ſay) this is a ſervice, which cannot be done in Heaven; where, Firſt, There is no evil perſon: Nor Secondly, Any need of examples for the glorified Saints to walk by, who are all perfect, and under the immediate and ſole Government of the Spirit of God. There is but one example in Heaven, and that is the exemplary cauſe of the glorification of our bodies, *viz. The glorified body of Chriſt.* For in this life the Saints conform to the grace of Chriſt actively, and at the Reſurrection, they conform to his glorified body paſſively, as to their patern.

Mat. 12. 42. with 1 *Cor.* 6. 2.

Phil. 3. 21

4. Here in this world the Saints have opportunities of reproving Sin, confuting Errors, inſtructing the Ignorant, warning the Unruly, comforting the Feeble minded, praying for their Relations and Friends, &c. Now there are no ſuch things in Heaven, where there is no Sin, no Error, no Ignorance, no Unrulineſs, none Afflicted, no praying for

Relations.

Relations. I remember how dying Mr. *Rollock* was much offended with a Kinſman, for deſiring his Prayers when he ſhould come to Heaven. God will have but one Interceſſor there. *Melch. Adam in vit. ejus.*

Hence they may do good to the bodies of Men. For they may feed the hungry, give drink to the thirſty, lodge the harbourleſs, clothe the naked, viſit the ſick and impriſoned; whereas in Heaven there are no neceſſities or wants. 5. Matth. 25. 35, 36.

Here the Saints may ſuffer for Chriſt & give a teſtimony to his Cauſe, and to the Truth, by the loſs of their Relations, and Friends, of their Goods, Health, Eaſe, Credit, Liberty, Houſes, Lands, Countries, Life, &c. For, *Bleſſed are the dead which dye in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their works follow them.* And this is ſuch a ſervice, as the very Angels are in no wiſe capable of. 6. Rev. 14. 3.

So that you ſee, there are many ſervices which the Saints may do here for Chriſt, which they cannot do in Heaven.

Indeed, if they could return to this life again, they might do ſuch works as theſe. For when *Lazarus* was raiſed

from the dead, he entertained Chriſt a-
John 12.2 gain. And when *Tabitha* was raiſed from the dead, it is very probable that ſhe fell to her good Works and Alms-deeds again, to her making of Coats and Garments again for the poor, as ſhe had
Acts 9.39. been wont (*Act.* 9.39.) But theſe are rare examples of the returning of the
Job 7.9, 10. dead Saints to this world again. *For as the Clond is conſumed, and vaniſheth away: ſo he that goeth down to the grave, ſhall come up no more. He ſhall return no more to his houſe, neither ſhall his place know him any more.*

7. Laſtly, There are ſome gifts of grace which cannot be exerciſed in Heaven. For

1. Firſt, Here the Saints do believe,
1 Co. 13. 12. whereas in Heaven Faith is turned into
2 Cor. 5.7. Viſion. Here they walk by Faith, and not by ſight, as they ſhall do in Heaven. And Faith is a gift of Grace, whereby God is much glorified; for it empties and humbles the Heart, and carrieth it forth to Chriſt, and glorifies God in all his Attributes. Whereas in Heaven the Saints have all in hand, and therefore they live by ſight, and not by Faith. There is but one thing there to come to them (to the compleating of their

their happineſs) and that is, *the reſurrection of the dead*, in the Faith whereof they live, but yet this Faith is of another nature, than that which juſtifieth and ſaveth in this life.

Secondly, It followeth hence, That here in this life the Saints do exerciſe Hope, waiting for the good which is held forth in the Promiſe, which their Faith believeth they ſhall have. Whereas in Heaven, Hope is turned into fruition and enjoyment. *For Hope* (that is, the thing hoped for) *that is ſeen, is not Hope: for what a man ſeeth, why doth he yet hope for?* There is no hope in Heaven (the Fathers to the Children cannot *hope* for thy Truth, as *Hezekiah* here ſaith) except it be of the Reſurrection, whereof the Saints have a moſt joyful expectation. *They are glad, and rejoyce, in that their fleſh doth reſt in hope.* Not that their fleſh doth hope, but that *reſteth*, and their Souls hope for its riſing again. 2. Rom. 8. 24. Pſal. 16. 9.

Accordingly it followeth, That here in this life the Saints do exerciſe their patience, which ceaſeth in Heaven, becauſe our hope ceaſeth there. For patience is the ſervant of Hope, (1 *Theſ.* 1. 3.) called there the *patience of hope*; 3.

Rom. 8. 25 *For if we hope for that which we ſee not, then do we with patience wait for it.* There is nothing in Heaven to put our patience to it.

4. It is true indeed what the Apoſtle
1 Cor. 13. laſt. ſaith, 1 *Cor.* 13. *laſt. Now abideth Faith, Hope, and Charity, theſe three; but the*
Ver. 8. *greateſt of theſe is Charity. Becauſe Charity* (i. e. Love) *never faileth*; (ver. 8.) that is Heavens grace in a Spiritual manner. But yet, notwithſtanding, even Love it ſelf hath a larger Object here in this world, than in Heaven. For there is a Love here, which cannot be exerciſed there. And that is,

1. *To love our enemies*, which is the
Mat. 5. 44. Command of the Goſpel, and a great Duty, and was one of the laſt Acts of Chriſt upon the Croſs, *Luke* 23. 34. And the very laſt Act of *Stephen* the Protomartyr, who was never like to act it more, *Act. 7. laſt.. Lord*, ſaith he, *lay not this ſin to their charge.*

2. Here in this life you may love all
Tit. 3. 2, 3. Unregenerate men, and ſhew it in your deſires and endeavours for their converſion.

3. Here alſo you may exerciſe a Love of ſympathy with all, both good and bad, in their ſufferings. But in Heaven there

there is no room for this Love.

And as these gifts of Grace forementioned do greatly glorifie God, but cease in Heaven; so do Parts and common-Gifts also cease there. *For whether there be Prophesies, they shall fail; or, whether there be Tongues, they shall cease; or whether there be knowledge* (that is imperfect, mediate, and the communication of it to others) *it shall vanish away.* And yet Prophesying is much to God's glory. For, *He that Prophesieth, speaketh unto men to Edification, Exhortation, Consolation. And Tongues do also edifie.* So likewise for knowledge. 5. 1 Cor. 13. 8. 1 Co. 14. 3. Ver. 5.

So that put all this together, and there is much to be done here, whereby God may be glorified, and men edified and benefited, which cannot be done in heaven.

And thus you see the Point made good in several Instances, *That there are opportunities of service to be performed to the Lord in this life, which are not to be enjoyed after death.*

Quest.

But if it be thus; why have some of the Saints mentioned in Scripture desired to dye?

Answer.

Some of the Saints have done ill in so doing, but others upon good ground.

First, Some of them have not done well in desiring death, for they have passionately desired it, and to their own loss, if God should have answered their desires herein. For instance. 1. *Moses*, he was the meekest Man upon the Earth, yet he seems to be in a passion, when he said, *If thou deal thus with me, kill me, I pray thee, out of hand.* Why? was there no remedy, but God must kill him, and presently too, if the burthen of the people lay a little longer upon him? This was a passionate expression and desire of death. And had he died there presently, he had incurred a double loss (to say no more in it) 1. He had been cut short of the opportunity of doing that eminent service in conducting the people through the Wilderness. For he lived 38 years longer, and did much for God and his people during that time. 2. If he had died then out of hand, he had not dyed, and been buried so honourably, as he was afterwards upon Mount *Nebo*, even by God's hand.

Numb. 11. 15.

Deut. 34.

2. And

2. And though *Job* was a patient Man, yet he paſſionately deſired death. *Oh!* ſaith he, *that I might have my requeſt, and that God would grant me the thing that I long for: Even that it would pleaſe God to deſtroy me, that he would let looſe his hand, and cut me off.* Job 6.8,9. Whereas God meant *Job* better than ſo, (*viz.*) to turn his Captivity, and to give him twice as much as he had loſt, and the full number of his former Children, and ſo, to double their number alſo; ſhewing him, that his firſt number was not laſt. Moreover, he ſhall yet live 140 years longer to ſerve and honour God in this world. Again,

3. *Elijah* was a Man ſubject to like paſſions as we are, and being perſecuted by *Jezebel*, *he requeſted for himſelf* that he might dye, and he ſaid, *It is enough now, O Lord, take away my life, for I am not better than my Fathers.* 1 King. 19. 4. Whereas God intended better for him, (*viz.*) that he ſhould live yet longer, and finiſh his Teſtimony againſt *Ahab*, *Jezebel*, and *Ahaziah*, and then be carried triumphantly to Heaven in a fiery Chariot. So

4. *Jonah* would needs dye in a fret, *Oh Lord*, ſaith he, *Take I beſeech thee, my* Jonah 4.3.

my life from me, for it is better for me to dye, than to live. No, *Jonah* was not in case to dye at present, God would not take him at his word, but he must live yet longer and repent.

2. Secondly, As for some others of the Saints, death hath been desired by them, and not impatiently, nor any way sinfully, but very well, and upon good ground. You know

1. Just and devout *Simeon*, when he had taken up Christ in his arms, he Luke 2,29. blessed God, and said, *Lord now lettest thou thy servant depart in peace*; and the ground of this request lies in the words following — *according to thy Word.* His Prayer, it seems, was grounded upon a word from God. For as God had Ver. 26. told him, *that he should not see death, before he had seen the Lord's Christ*; so he had promised him, that then he should dye, and so his Prayer was grounded upon a Promise.

2. And as for *Paul*, *He desired to depart, and to be with Christ, which* (saith he) *is far better*, i. e. for me. *Nevertheless, to abide in the flesh is more needful for you. And having this confi-* Phil. 1. 23, *dence, I know that I shall abide and con-* 24. *tinue with you all, for your furtherance and*

joy of Faith. So that 1. When he desired to dye, he looked upon the benefit thereof abstractedly, and absolutely, but not comparatively. 2. When he looked upon it on comparison with the benefits of life, he was not so positive in the desire of death, but having done great service, and, that too, a long time for Jesus Christ (for then he was *Paul the aged*, Philem. ver. 9.) and being then in prison at *Rome*, he hung for a time in *Æquilibrio*, mid-way between two, till at last the Scale turns to a desire to live, further to serve Jesus Christ, and his Church and people. For though *Paul* was then in prison, yet he did very much good there, which had been lost, had he then gone to Heaven. For his *bonds furthered the Gospel.* And they strengthned the Brethren, and wrought upon several *in Cæsars Palace.* And there he converted *Onesimus*; and there he wrote his Epistles to the *Galatians*, *Ephesians*, *Philippians*, *Colossians*, and the second Epistle to *Timothy* and that to *Philemon.* In all which are many excellent Points of divers kinds, which greatly conduce to the Churches edification: And better a thousand times that *Paul* had been kept 20 years out of Heaven, than Phil. 1. 12. ver. 13.

than that the Church ſhould have wanted theſe Epiſtles.

Queſt. But is it not lawful then in any caſe, to deſire to dye?

Anſw. Yes; with ſubjection to God's will, in caſe eſpecially there are appearances that a Man's work is at an end. For a Child of God may live ſo long, that his faculties may be impaired, his ſtrength decayed, his ſpirits ſpent, and he may be full of pain too, and ſo ſhut up, that he can do little good. And as *Job* ſaith, *A ſervant that hath wrought hard all the day, and is weary, earneſtly deſireth the ſhadow.* And ſo it is with a Child of God in this caſe. The weary body naturally deſireth the bed. And ſometimes God makes a clear diſcovery to ſome of his ſervants, that their work is at an end. Thus it was with *Paul, I am ready to be offered up, and the time of my departure is at hand; I have fought a good fight, I have finiſhed my courſe, I have kept the Faith.* And it is with gracious Souls, as with the Fruit of the Tree, which when it is ripe, drops naturally from it. There is a Spiritual inſtinct, inclining the Soul of a Believer Heavenward, when the Fruit is ripe: So that they come to their graves, as a ripe Shock

Job 2. 2.

2 Tim. 4. 6, 7.

of

of Corn cometh in its ſeaſon. And a deſire to dye in ſuch a caſe is ſtill the better, when it proceedeth from a longing to be freed from ſin, and a deſire to be with Chriſt, *Phil.* 1.23.

Application.

If there are opportunities of ſervice to be performed to God in this life, which are not to be enjoyed after death; and, that the Saints may do that for God in the world, which they cannot do in Heaven; we are then

1. *Informed,*

That Heaven is the place of the Saints reward, and not of their work. When they dye, *they ceaſe from their labours, and their works do follow them.* They do not follow the Saints, as if the Saints were there to follow their work, but they follow them to be rewarded and crowned. For their *courſe is now finiſhed, their race is run, and henceforth is laid up for them a Crown of Righteouſneſs.* Heaven therefore is not their working-place, but their reſting-place; they reſt from their labours; there is much to be received there, but nothing to be done there, but to live in the high

1. Rev. 14. 13. 2 Tim. 4. 7, 8.

high praiſes of God and the Lamb to Eternity.

2. If our opportunities dye together with us, then we are further informed, That (as there is no working in Heaven, ſo) there is no returning after death to work again in this world. *If a Man dye, ſhall he live again?* No, ſaith *Hezekiah* (ver. 11.) *I ſaid in the cutting off of my days, I ſhall go to the Gates of the Grave; I ſhall not ſee the Lord, even the Lord in the Land of the living, I ſhall behold Man no more with the inhabitants of the world.* That is, I ſhall no more appear before the Lord in his Sanctuary, to perform any more ſervice there to him.

Job 14. 14.

As if he ſhould ſay, I ſhall ſee the Lord in Heaven, but I ſhall ſee him & ſerve no more in the Land of the living, which I deſire to do. For when *Iſaiah* brought him the welcome tidings of his recovery, one of firſt things that he ſaith to him is, what is the ſign that I ſhall go up to the Houſe of the Lord? For a King to go to the Houſe of the Lord, and to lead the way to the Worſhip of God, was a very glorious ſervice. He looked upon it as a very great mercy, to ſee and ſerve the Lord in the Land of the living; but

Ver. laſt.

he

he thought he ſhould ſee him ſo no more, nor behold Man any more with the inhabitants of the world; and therefore he ſhould return no more.

Men have but one Soul, and but one opportunity to act for the eternal ſalvation of it; when they are dead, *the Eye that hath ſeen them, ſhall ſee them no more, and he that goeth down to the Grave, ſhall come up no more.* Job 7.8,9, 10.

And therefore it was not *Samuel* riſen from the dead, but the Devil that appeared and ſpake to *Saul* in the houſe of the Witch at *Endor*. For the appearance aſcended out of the Earth in the houſe of the Woman, which was in the Tribe of *Iſſachar*, whereas *Samuel* was buried at his houſe at *Ramah*, which was in the Tribe of *Benjamin*. Beſides, he was buried in his Grave-clothes, whereas he is deſcribed riſing in his Mantle. And he was (as all the Saints are after death) at reſt; where is he that is there called *Samuel* ſaith to *Saul, Wherefore haſt thou diſquieted me to bring me up?* And it is not in the power of all the Devils in Hell to diſquiet the Saints after death. Other Reaſons I might urge, but theſe may ſuffice. 1 Sam 28. Chap. 1 Sam. 25. 1. 1 Sam. 28. 15.

The

The dead return not again; as *David*
2 Sam. 12. 23. ſaid of his Child, when dead, *I ſhall go to him, but he ſhall not return to me.* Opportunity is a part of time, and hath nothing to do in Eternity. Neither is there any regreſs or returning, but by miracle from the Land of forgetfulneſs.

2. *Inſtructed in matter of Reproof,*

1. To ſuch as live long, and do but little; whereas we may reckon our lives by the good that we do in this world. For as for loſt time, it cannot come into the account of our lives; and it is a pitiful thing to be old only in time: And all the good of many ſtricken in years will lie within a very little compaſs; and to be an ancient Man or Woman of two or three years old, ſounds like a Contradiction.

Pſal. 90. 12. *So teach us* (ſaith *Moſes*) *to number our dayes, that we may apply our hearts to wiſdom.* And ſurely this is one ſpecial way of numbring our days; to know how long we have lived in ſerving our Generation, and what time we have ſpent that way: and he never applyed his Heart to Wiſdom, who hath

hath not learned ſo to number his dayes.

There are but two lives, that can be lived in this world, *viz.* a Natural, and a Spiritual; and all live the firſt, but few the ſecond: whereas it is our wiſdom to live ſpiritually; and ſo to live, is to live, Firſt, for the Generations that ſucceed us, ſo as *Hezekiah* here deſired to live. Secondly, To live for Eternity. To live only a natural life; is for Brutes, and not for Men.

And therefore you that are entred into years, and have done but little, are juſtly reprehended, as having lived more like Fools than wiſe Men.

Secondly, What ſhall we ſay to ſuch as have lived to no purpoſe at all? All that they have done, hath been to eat and drink, and make a number. And there are multitudes of theſe, who have profaned their lives, in not anſwering the end of them. They are meer Earth-cumberers, and ſuch who have lived only to themſelves. 2.

Thirdly, But (which is worſe) ſome have lived to wicked purpoſes, having ſpent their days in ſin, and been offenſive both to God and Men, who at laſt will come to dye like *Jehoram*, without laſt. 3. 2 Chr. 21.

being desired. And such another was *Hezekiah's* Father, even that King *Ahaz*, who when he died, was buried like *Jeboram*, and not brought into the Sepulchres of the Kings of *Israel*. And such another was that persecutor *Jehoiakim*, for whom they lamented not, saying, *Ah Lord, or ah his glory*. Oh! these are to be exploded out of the Land of the living; *For Men shall clap their hands at them, and hiss them out of the world*; he never did good work while he lived, and he shall have never a good word when he dieth. So much for Reprehension.

2 Chr. 28. last.

Jer. 22. 18, 19.

Job 27. last

This Point instructs us in matter of Humiliation. What hath been said, should humble even the very best of God's people, in that they have done no more service for Jesus Christ in their Generation. You have (possibly) done something for him, but you might have done more: You might have praised him more, declared the Truth more to your Children; you might have projected and designed more for the glory of God, and the good of Posterity; you might have devised liberal things, & lived more exemplarily, been more zealous of good works, more edifying in your conversation;

tion; you might have adventured more for Chriſt; and whereas you have gained two Talents for him, you might have gained five. Truly (for my part) I might have done more, and it humbleth me that I have done ſo little. I remember it is ſaid of Doctor *Uſher* in the Narrative of his Life and Death, that when he was a dying, he was humbled for his omiſſions. And indeed they are great ſins, and the judgment of Chriſt, at his appearing, will paſs much upon good works on the one ſide, and omiſſions of them on the other. And therefore we had need to ſit in jugdment upon our ſelves for our omiſſions before we dye. For it is not enough to do good ſometimes, but we ſhould be rich in good works, and prepared unto every good work, always abounding in the work of the Lord, giving a portion to ſeven, and alſo to eight, going about as Chriſt did, doing good. And he that is thus exerciſed, is fit to live, and fit to dye.

Mat. 25. 35 ---end.

1 Tim. 6. 18. 2 Tim. 2. 21. 1 Cor. 15. 58. Eccl. 11. 1. Act. 10. 38.

But let us be humbled this day for our neglects. For have not our hearts ſometimes checked us, upon reviews of the loſs of our opportunities to do ſuch or ſuch a good work? Saith a gracious

and tender heart, when he is come from such a person, or such a place, or such a company, or occasion; "Alas! what "have I omitted? I might have put in "such a word for Jesus Christ, I might "have reproved such a sin, or gi- "ven such or such counsel, or stop "such a vain discourse, or given such an "example, or moved for such a good "work, *&c.*

Alas! who knows the errors of his life this way? and therefore this consideration calls for deep Humiliation, and self-judging at this time.

3. *Exhorted.*

We are here Exhorted, and the Point affords Exhortation several ways.

1. To do all the good you are able, during your abode here below, seeing death will put an end to all your opportunities. If God enable you to speak a good word to his honour, and to the edification of others, when you lye a dying, you are never like to do so much good again to Eternity. When you take your leave of the world, you take your leave of doing good. And therefore you had need bestir your selves, while your

your Bodies and Souls abide here together.

Whatsoever therefore thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the Grave whither thou goest. Eccles. 9. 10.

And suppose you have done well hitherto, like a good and faithful servant, *be not yet weary of well doing*, but up and be doing still, and *in due time you shall reap, if you faint not.* Gal. 6. 9.

What a deal of good had *Hezekiah* done, before he fell into this sickness? He destroyed the Monuments of Idolatry, set up a notable Reformation, brought back the Tribes of *Israel* to the Lord God of their Fathers. And yet you see here, he is willing to live longer to do more. So *Peter* had done much good in his time; you know he converted about three thousand Souls at the beginning of his Ministry, he had a most happy hansel, *Acts* 2d. And yet he takes another opportunity, and sped well. And after this, he passeth through all quarters, and came at last to *Lydda*, & *Saron*, and *Joppa*, & you know what good he did in the house of *Cornelius*, &c. At length he becomes old, & then he writes to the Saints; *For*, saith he, *I think it meet, as long as*

2 King. 16. 3, 4, 5. 2 Chron. 29, 30, and 31 Chapters.

Acts 2d. Acts 3d. v. —41.

Acts 9th. Acts 10th.

2 Pet. 1. 13, 14, 15.

I am in this Tabernacle, to ſtir you up; by putting you in remembrance, knowing that ſhortly I muſt put off this my Tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me. Moreover, I will endeavour that you may be able after my deceaſe, to have theſe things always in remembrance.

Firſt, ſaith he, I am aware of death approaching.

Secondly, I will therefore do all the good I am able, both with my Tongue and Pen.

Thirdly, I will endeavour that the good I do may live when I am dead; *that you may be able after my decenſe to have theſe things always in remembrance.*

Even thus we ſhould endeavour to live in this world after our departure. Survive your Funerals, and out-live your deaths. For it is not enough that we ſhall then live in Heaven, but we ſhould endeavour to be doing of that good while we live, that may make us live on Earth; even when we are dead. And in this way the memory of the Juſt ſhall be bleſſed, and the Righteous had in everlaſting remembrance. It is the Saints happineſs to have Glory, and Honour, and Immortality in Heaven; but it is much to the glory and honour of God

Prov. 10. 7. Pſal. 112. 6.

for

for the Saints to be immortalized on Earth, and to live in their good Examples, good Counsels, good Names, and good Works, when their Souls are shining in Heaven. Particularly,

1. Dilate and diffuse the praises of God, and make his Name glorious to the utmost of your power. And let this be often sounding in your ears *The living, the living he shall praise thee.* Speak much, and live much to his praise. *Let the high praises of God be in your mouthes.* *Ainsworth*, and the *Dutch* Interpreters render it, *Let the exaltations of God be in your throat*, and it suits with the Original, as also with the Translation of the 70. Psal. 149. 6. רוממות אל בגרונם: Hebr. Αἱ ὑψώσεις τοῦ Θεοῦ ἐν λάρυγγι αὐτῶν. *Sept.*

The Exaltations, *i. e.* the lifting up of God in his Name, Attributes, Precept, Promises, Threatnings, Providences, &c. let them be in your throats, *i. e.* exalt your voices in exalting these praises, *cry with the throat*, and lift up your voices like Trumpets. And this argues, that God's praises comes from your hearts, when they are thus sounded, as it were from your throats. And this work exalteth you, and that as high as the Heavens, for it is the very service of Heaven, only it is a greater service, seeing Isa. 58. 1.

the Proclamation of God's praiſes upon Earth, tends to the propagation of the n, ſo as it is not in Heaven.

And truly, he that is good at this, is good indeed. He is no Hypocrite; for he is a ſelf-denying man, and one that loves God far above himſelf, one that lives in God, and delights in him, and gives him the higheſt place in his heart. Do what you can therefore this way, and it will redound to a ſingular evidence of your ſincerity.

2. Endeavour alſo the Propagation of Chriſt's Kingdom; pray for it, and according to your capacity promote it.

You may remember what is written, Pſal. 72.15 *Pſal.* 72.15. where it is ſaid of *Solomon* in the Type, and of Chriſt in the Truth, *He ſhall live, and to him ſhall be given of the Gold of Sheba, Prayer alſo ſhall be made for him, and daily ſhall he be praiſed.* Why? muſt we pray for Jeſus Chriſt? yes, by all means. Of all that we pray for, we muſt be ſure to pray for Jeſus Chriſt, but not conſidered perſonally, but Myſtically. You know how the people, and the children prayed for Chriſt, when they cryed, ſaying, *Ho-*
Mat. 21. 9. *ſanna to the Son of David; Bleſſed is he*

that

that cometh in the Name of the Lord; Hoſanna in the higheſt. The words are taken out of the 118th *Pſal. ver.* 25, 26. They cryed, ſaying, *Hoſanna*, that is, *Save, I beſeech thee.* It is as much as, *God ſave the King, ſend now proſperity.* It is meant eſpecially of Chriſt as King, Chriſt and his Kingdom. And we never ſay, *Thy Kingdom come*, but thus we pray for Chriſt, who prayeth for us every day, or elſe we ſhould be in a very ſad caſe.

And truly, if the Kingdom of Chriſt be within us, we ſhall be very ſollicitous and active for the Kingdom of Chriſt without us, which Kingdom of his this day is in a very low condition, as to the profeſſed power and purity of the Goſpel. And yet if we can do little or nothing elſe, yet we may pray for the Kingdom of Chriſt. Let us therefore lay the ſtate thereof to heart this day. How often do the Saints under the Old Teſtament, pray for the Kingdom of our Lord Jeſus under the New? ſay they, *God be merciful to us, and bleſs us, and cauſe his face to ſhine upon us; That thy way may be known upon Earth, thy ſaving health among all Nations*, &c. Pſal. 67. 1, 2.

Mark ye, That ſingular bleſſing, which

which God commanded *Aaron* and his Sons to pronounce upon the people of *Israel*, *The Lord bless thee, and keep thee; The Lord make his face to shine upon thee, and be gracious unto thee.* The godly in *David's* time turned it into prayer for the enlarging of the Kingdom of our Lord Jesus under the Gospel, accounting it a great blessing to themselves, to have it enlarged by the accession of the *Gentiles*; though (yet) it was to be accomplished in the rejection of the *Jews*; but it is (as if we should say) Let God do what he pleaseth with a Nation, so that his Gospel may be propagated, and his Kingdom enlarged in the World. If God's way may be known upon Earth, and his saving health among all other Nations, We should account that the Lord is merciful to us, and blesseth us, and causeth his face to shine upon us; We should love the Kingdom of Christ above all the Kingdoms in the World, and *That it shall come to pass in the last dayes, that the Mountain of the Lords house shall be established upon the top of the Mountains, and exalted above the Hills, and that all Nations shall flow unto it.* You know what great heavi-

Numb. 6. 24. 25.

Isa. 2. 2.

vineſs and continual ſorrow of heart Paul *had for his Brethren the Jews, and kinſmen according to the fleſh*; and yet he *magnified his Office*, in that he was the *Apoſtle of the Gentiles*. That is, he accounted it to be a glorious Office to be a Preacher to the *Gentiles*. So that, Let the Kingdom of the Lord Jeſus come, whatſoever become of any Kingdom, or of all the Kingdoms under Heaven. Rom. 9. 2, 3. Rom. 11. 13.

Thirdly, Live exemplarily, that your paterns may ſurvive you, and live when you are dead. Thus *Paul* lived, *Brethren*, ſaith he, *be followers together of me, and mark them which walk ſo, as ye have us for an enſample*. And he denied himſelf, to make himſelf an example to others. *You know*, ſaith he, *how ye ought to follow us* (*viz.* in orderly walking in your particular Callings) *for we behaved not our ſelves diſorderly among you, neither did we eat any mans bread for nought, but wrought with labour and travel night and day, that we might not be chargeable to any of you. Not becauſe we have not power* (that is, right to be maintained at your charge) *but to make our ſelves an enſample unto you, to follow us*. And thus alſo he did unto the *Corinthians*. For thus did Chriſt 3. Phil. 3. 17. 2 Theſ. 3. 7, 8, 9. 1 Cor. 9, 4. —16. with 11. 1.

Christ deny himself to give us an example, *Joh.* 13.14, 15. *If I then your Lord and Master have washed your feet, ye ought also to wash one anothers feet. For I have given you an example, that ye should do as I have done to you.* Consider also, 2 *Cor.* 8.9. *For ye know the Grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* And when *Paul* took his leave of the Elders of *Ephesus*, who were never like to see his face more, he leaves his example with them; *I have,* (saith he) *coveted no mans Silver, or Gold, or Apparel; Yea, you your selves know, that these hands have ministred unto my necessities, and to them that were with me; I have shewed you all things, how that so labouring, ye ought to support the weak.* — The like did *Samuel.* Thus also *David* left his example behind him, for God set him up for a patern to all succeeding Kings in *Israel*, whose Life and Reign God therefore measureth by their care to follow him; as you may read frequently in the Books of the *Kings* and *Chronicles*. For of such & such Kings it is said, They walked in the ways of *David;* and of others, that they did not so

2 Cor. 8.9.

Acts 20. 33, 34, 35.

1 Sam. 12. 2, 3.

so walk. Examples are very prevalent *in utramque partem*, either one way or t'other, either for good or evil.

And therefore so walk according to God, that others may follow you, seeing your example will live whilest you live, yea, and when you are dead too. For it will be said, such a one lived thus, and walked thus, and thus he behaved himself in his family, and thus in his fellowship with the Saints, and thus in his dealings with his neighbours, and with all men; and thus he carried it under his tryals and oppositions in an evil day, and this and that was the Rule he walked by. For he was a wise Man, or she was a wise Woman, and very conscientious, and tender-hearted, and sincere, and active, and stirring, and zealous for Jesus Christ, and fearful to give the least offence, and ready to every good work, and pitiful to the poor Saints, his Heart, and Purse, and House were open for Jesus Christ. And he was a just and peaceable Man, and one that could govern his Spirit, and Tongue, and that could keep down his passions, and one that was a mortified person, dead to the world, and the things thereof, &c. Now, what a blessed

ex-

2 Cor. 8. 23. example is this? and what a glorious report? what an edifying patern, and for the glory of God, and our Lord Jesus Christ? Yea, this example will preach your funeral Sermon, (you need no other to do it) and it will keep you alive when you are dead, and immortalize you upon Earth, make you of blessed memory indeed, and to be had with the righteous in everlasting remembrance; when the names of others shall be written in the Earth, which will soon be obliterated, and quite blotted out; and when it shall be said of them as of *Hezekiah's* Father, by way of reproach, *This is that King Ahaz.* And such a good example many have left behind them, and we are ever and anon speaking of such as these are, whose names are as a precious Ointment, and which were embalmed when they dyed, with the Graces, Vertues, and good Works of their Lives, that still they send forth a sweet savour to surviving posterity. And thus was that good Womans name embalmed, who poured out a very precious Ointment on the Head of Christ against his burial. *Verily,* saith Mat. 26. 13 Christ, *wheresoever this Gospel shall be preached in the whole world, there shall also*

also this, that this Woman hath done, be told for a memorial of her. So that this good Woman is still alive in her memory, and she hath thus lived these 1600 years and more, and shall never dye so long as the world standeth. And such another was *Tabitha.* And the like I may say of many more, whose names are recorded in holy Writ, who obtained a good report, and though they are now dead, yet still they both speak, and are spoken of.

Acts. 36.

Heb. 11. 2, 4.

Brethren, will ye think upon these things; And will ye now study & endeavour to live exemplarily, and to live lives for posterity, and so to live converting lives, and convincing, and edifying lives; yea, and to live the lives of such, as must be the world's Judges? And will it not be greatly to the glory of our Lord Jesus Christ, and to your Eternal Consolation, to hear of your lives and examples in that great day of Christ's appearance, when your examples shall have their resurrection as well as your bodies, when Christ shall produce your patterns before all the world, and convince and judge the ungodly world by them? As if he should say to those on his left hand, who lived in your dayes,

and

and saw your examples; 'Loe, do you 'see these Men and Women on my right 'hand, who lived thus and thus in your 'sight, and gave you a blessed example, 'which either you censured, or were 'unwilling to follow; they lived and 'conversed in direct opposition to you; 'they lived so and so, when you did 'thus and thus: Therefore they shall 'be your Judges.

Methinks I cannot speak enough of this Subject, which is of very great moment, *viz.* the transmission and recommendation of paterns to posterity, as one grieved, that I can see no more of it, but rather such a common and ordinary kind of walking, as hath little or nothing of singularity in it.

Alas! How few, that profess the fear of God this day, are writing of Copies for posterity to walk by? And where is singularity of life to be seen? Yea, how many are there among the Professors of the Gospel, by whose failings we may learn more than by their Vertues? and this I speak to my grief; Oh, *let your light so shine before Men, that they may see your good works, and glorifie your Father which is in Heaven.* Jesus Christ there speaks of the light of

Mat. 5. 16.

good

good works and good examples, which are visible to standers-by, and such as do occasion them to glorifie our Heavenly Father.

And know thus much also, That Men live much by example, either on the one side or other. And where good examples are given, God expecteth that others should follow them, and that not only the examples of the living, but of the * dead also, For what saith the Apostle? *Remember them which have the rule over you, who have spoken unto you the Word of God, whose Faith follow, considering the end of their conversation.* The Apostle there speaketh of such as had been their Guides, but were now dead; for the words in the Original are *not, remember them that have the rule over you*, but, *remember your Rulers*, i. e. Ministers of the Gospel, who are now with the Lord. And he exhorts the *Hebrews* not to forget their Faith, and holy lives, who had no other end in their conversations and good examples, but God's Glory, and the Salvation of them that beheld them.

* *Such are often recommended*, Heb. 12.1. Jam. 5.10. Heb. 13.7. Μνημονεύετε τῶν ἡγουμένων ὑμῶν.

But I must pass from this Particular, though somewhat loth to leave it, and should much rejoyce, if what I have said

of it, may take place in all your hearts and lives.

Live exemplarily, that your paterns may outlive you, and edifie others when you are dead. And this is a work which cannot be done in Heaven. And take heed of ſcandals and viſible infirmities, which edifie beholders to ruine. For there is a ſinful miſchievous edification, of which the Apoſtle ſpeaketh, 1 *Cor.* 8.10. *For if any Man ſee thee, which haſt knowledge, ſit at meat in the Idols Temple: Shall not the Conſcience of him which is weak be emboldened to eat thoſe things which are offered to Idols?* The word rendred, *Emboldened*, is Edified in the Original. You may ſo live in your Examples, that you may edifie and teach beholders to ſin in following them, as *Jeroboam* the ſon of *Nebat* did, who made *Iſrael* to ſin. And many that profeſs to the Goſpel, do ſo live and walk, the Conſideration whereof is very ſad and miſerable. O beware of giving ſuch examples, for they will diminiſh your glory in Heaven, if you ſhall be ſo happy, at leaſt, as to arrive there. But ſo much for this 3d Particular.

1 Cor. 8. 10.

οἰκοδομηθήσεται.

4. Embrace and improve all opportunities of appearing and ſpeaking for Chriſt

(another

(another ſervice peculiar to the Saints on Earth, who cannot ſpeak a word for Chriſt in Heaven.) And many ſuch ſeaſons are providentially adminiſtred to us, *viz.* ſometimes of reproving ſin, both in ſuch as fear God, and ſuch as fear him not. In the Scriptures you find the Saints reproving one another; *Moſes* reproveth *Aaron*, and *Nathan David*, and *Hanani Aſa*, & his ſon *Jehu Jehoſhaphat*, and *Paul Peter*, and one private Brother another. And how often alſo do the Saints in Scripture reprove the wicked and ungodly? I need not give you inſtances for that. It is not enough *that we have no fellowſhip with the unfruitful works of darkneſs, but we muſt alſo reprove them.* We muſt appear for Chriſt, his Truth, his Rules, and Glory; or where is our love to him? Sometimes you ſhall hear curſing, and ſwearing in your preſence, ſometimes reproaching, ſlandering, filthineſs, fooliſh talking, and ſinful jeſting; ſometimes you ſhall ſee Covetouſneſs, Pride, Paſſion, Anger, and uncomely Language, and ſometimes inordinate affections, and ſomtimes groſs omiſſions of duty either to God or Man. Here now are opportunities of doing a ſervice for Chriſt, and of appearing and

Exod. 32. 21. 2 Sam. 12. 1 Chron. 16.—19. 2 Gal. 2. 11. Lev. 19. 17. Mat. 18. 15 Epheſ. 5. 11.

witnessing for him, so as you cannot do hereafter in glory. In such cases therefore consider your duty, and what the Lord requireth of you, who will take it very ill, if you have never a Tongue for him. And do not say, I am loth, or I am afraid to speak, and it will be ill taken, or I shall do no good by testifying, or I shall be accounted a busie-body; but attend your duty, and leave the event to God; only beg Wisdom, which is profitable to direct: And however a Reproof take, or speed, yet you have done a better service for Christ, than any Saint in Heaven can do. I know, indeed, that such testimonies for Christ are seldom well taken, but that ariseth from the pride of Man, and however that must not hinder your duty, for I am sure, that the with-holding such testimonies, when you are called to give them, is very ill taken by Christ; and if he take them well, let proud spirits take them as ill as they please.

The like I may say as to the opposing of Error and Heresies, according to your capacities, and of informing and instructing the ignorant, when a season is offered, and of warning the unruly, &c. And you know not, but you may do much

much good in such cases, and your work may live when you are dead; however your reward is with the Lord, for whom you have performed this service.

5. There are other good and gracious Offices to be discharged, which cease when you are dead. I did briefly mention some of them in the Doctrinal part. Let me now exhort you to attend them also; As to pray one for another, which Duty ends with our Lives. For (as I have said) God will have but one Intercessor in Heaven, but here he requireth many. Here we may, yea must be trading one with another, *viz.* Prayers for Prayers, Ministers with people, and people with their Ministers, and one Saint with another: Not but that we must pray for others also. 1 Tim 2.1. Jam 5. 16.

Oh! what a trade did *Paul* drive this way? I have sometimes thought, what a Catalogue of Churches and Saints he had to commend to God in his daily prayers. How many Churches did he usually pray for? saith he to the Church at *Rome, God is my witness, that without ceasing I make mention of you always in my prayers.* The like for the Church at *Ephesus*, saith he, *I cease not to give* Rom. 1. 9. Eph. 1. 16.

give thanks for you, making mention of you in my prayers. So for the Church at
Col. 1. 3. Phil. 1. 3, 4. *Philippi*, saith he, *I remember you always in every prayer of mine for you all, making request with joy.* And thus too, he saith, he prayed for the Church at *Colossus.*
1 Thes. 1. 2, 3. The very same for the Church at *Thessalonica*, *We give thanks to God always for you all, making mention of you in our prayers, remembring without ceasing, your work of Faith, labour of Love, and patience of Hope in our Lord Jesus Christ.*. And doubtless, had he written Epistles to all other Churches, we should have heard of his prayers for them. Neither did he pray only for Churches, but also for several Saints in particular; For he
2 Tim. 1. 3. saith, that he prayed for *Timothy night and day*; that is, Morning and Evening, the whole put for the part. And
Philem. v. 4 as for *Philemon*, he saith, *That he made mention of him always in his prayers.* What a Catalogue then had *Paul* of Churches and Saints to recommend to God in his daily prayers? For it is very likely, that he prayed for many more, than we find in his Epistles.

And as he prayed for the Churches, so he desireth to be remembred in their prayers. For, as I said, he drove a holy

trade

trade this way. He begs the prayers of the Church at *Rome*, in the very Language of a Begger for an Alms. *Now I beseech you, Brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me, that I may be delivered.*—So of the Church at *Ephesus*, and of the *Philippians*, and of the *Colossians*, and of the *Thessalonians*, and of the *Hebrews*; (for the greatest Apostle had need of the prayers of the meanest Christian) only he begs no prayers of the Church at *Corinth*, in his first Epistle to them, as looking upon them under many and great offences, for which he there reproves them: Nor of the Churches of *Galatia*, whom he look't upon as greatly backsliden from the Faith: And he would not trade with broken men. But here you see, I have given you a notable example for your imitation in this Point. Pray therefore for one another, and trade together as you shall see occasion. Yea, you must pray sometimes for such as never desired it. So likewise, if you do hear of the afflicted condition of such and such of the Saints, suppose in great poverty, or in prison upon the account of Christ, and a

Rom. 15. 30, 31. Ephes 5. 18, 19. Phil. 1, 19 Col. 4. 3. 1 Thes. 5. 25. Heb. 13. 18.

good Conſcience, or in ſome great diſtreſs otherwiſe, or under ſickneſs, and in danger of death, look upon your ſelves as obliged to put up one Prayer for them. You know what the Apoſtle ſaith, *Remember them that are in bonds, as bound with them, and them which ſuffer adverſity, as being your ſelves alſo in the body.* *Remember* them; How? To ſympathize with them, to pray for them, and (to your power) to help and relieve them.

Heb. 13.3.

And think it not enough, that you pray for Saints, but perform the like ſervice for ſinners alſo; for your prayers may contribute much to their converſion, as Chriſt's prayer, *Luke* 23. 34. did to the converſion of many that were his enemies, *Acts* 2. and *Stephens* prayer (probably) was heard in the converſion of *Paul*.

And be ſure to pray for Children, and Childrens Children, that they may live in the ſight of God, and bear up his Name in their generations.

Neither reſt in particular perſons, but pray alſo for the Churches of Chriſt this day, in whom he is ſo much concerned, as exerciſing his ſpecial Government in and over them. Pray therefore

for

for their peace and purity, and progreſs in *holineſs, and that they may be edified, and walking in the fear of the Lord, and comfort of the Holy Ghoſt, be multiplyed.* And this is to *pray for the peace of Jeruſalem.* And when you hear of a Church bereſt of its Paſtor, pray to the chief Shepherd, to ſupply the empty room with a meet ſucceſſour: As *Moſes* ſaid in another caſe, *Let the Lord, the God of the Spirits of all fleſh, ſet a man over the Congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in, that the Congregation of the Lord be not as ſheep which have no Shepherd.*

Acts 9.31. Pſal. 122.6. Numb. 27. 16, 17.

Oh ſirs! There is a great ſervice to be done for Chriſt by prayers, during the opportunity of our interceſſion, which dieth together with us. What great things have been, and ſtill are done by prayers? By theſe was the Church delivered out *of Babylon*, and *Peter out of Priſon.* By theſe was *Zion built.* By theſe is the Goſpel upheld, the enemies thereof brilded, and liberty obtained, &c. And when God will do great and wonderful things, he will gather his praying Saints together,

Jer. 29. 12, 13. Act. 12. 5— Pſal. 102. 16, 17. Pſal. 50. 5.

bridled

and

and pour out a mighty Spirit of prayer upon them.

6. Sixthly, *Comfort the feeble-minded, and ſupport the weak. Speak a word in due ſeaſon to the weary.* For ſometimes you ſhall meet with ſuch as want it, and who walk in darkneſs and ſee no light, and are ready to complain like *Heman*, Pſal. 88. at large. In ſuch caſes, *Strengthen the weak hands, and confirm the feeble knees, and ſay to them that are of a fearful heart, be ſtrong, fear not.* And this (it ſeems) was *Jobs* practice. *He ſtrengthened the weak, and his words upheld him that was falling.* And if they were in affliction, *the moving of his lips aſſwaged their grief.* For, *heavineſs in the heart of man maketh it ſtoop, but a good word maketh it glad.* And this ſavoureth ſweetly of the Spirit of Chriſt, *who would not break the bruiſed Reed, nor quench the ſmoaking Flax.* The words are diminutive, for the meaning is, he would ſtrengthen the bruiſed Reed, and blow up the ſmoaking Flax. For he carries his Lambs in his boſom, that is, he tenders them, and lays them near his heart.

1 Theſ. 5. 14.

Isa. 35. 3, 4.

Job 4. 3, 4.

Prov. 12. 25.

Isa. 50. 4.

Mat. 12. 12

As when the Church was in affliction, and *ſick of love, he ſtayes her with flagons*

Song 2. 5, 7

gens, and comforts her with Apples; his left hand is under her head, and his right hand embraceth her. Not his right hand under her head, and his left hand embraceth her; for that is not next the heart of Christ. He is our *High Priest, who is touched with the feeling of our infirmities, & hath compassion on us in just proportion.* He speaks to the heart of the trembling *Hæmorrhoiss*, when she fell down at his feet, and saith unto her, *Daughter be of good comfort, thy Faith hath made thee whole, go in peace.* And he takes part with that brokenhearted sinner that sate behind him at his feet, weeping, and washing, and wiping, and kissing them, and rebukes censorious *Simon*; and saith to her, *Thy sins are forgiven, thy Faith hath saved thee, go in peace.* Oh the sweet Spirit of Christ! *Let the same mind then be in you which was in him.* And *comfort them that are in trouble, with the comforts wherewith you your selves have been comforted of God; And be kindly affectioned one toward another in brotherly love.* And when the case requires it, shew your self a son of Consolation.

Heb. 4. 15. with 5. 2.

Luke. 7. 48.

Luke 7. 48.

Phil. 2. 5.

2 Cor. 1. 6.

Rom. 12. 10.

Seventhly,

7. Seventhly, In Heaven (you know) are no neceſſities, whereas here are many, which will give occaſion therefore to ſuch ſervice as Heaven hath no need of. For here are poor Saints, and the poor are always with us, who ſometimes want Food, ſometimes Clothing, ſometimes Lodging, ſometimes Money, &c. You then that are able muſt follow *Job's* example; ſaith he, *I have not with-held the poor from their deſire, nor cauſed the eyes of the Widow to fail, nor eaten my morſel alone, but the Fatherleſs hath eaten of it alſo. Neither have I ſeen any to periſh for want of clothing, or any poor without covering, but his loynes have bleſſed me, and he was warmed with the fleece of my ſheep. The ſtranger did not lodge in the ſtreet, but I opened my door to the Traveller*, &c. and the eyes of our Lord Jeſus are much upon ſuch good works as theſe; for he *beheld how the people caſt their money into the Treaſury.* Heaven affordeth no ſuch objects of your Love and Compaſſion.

Job 31. 16, —21.

Mat. 25. 35

There are indeed many Beggers at Heavens Gates, but never a Begger within Heavens doors. And there are many Widows and Fatherleſs Children here, but never a Widow nor Orphan there. Brethren!

Brethren, *Be ye then merciful, as your Father in Heaven is merciful.* And *blessed are the merciful, for they shall obtain mercy.* And it is that which will lengthen out your lives. Mercy, even to the bruit creatures, shall prolong your dayes, much more then to Men, especially to *the houshold of Faith.* *Lazarus* shall rise, and have a new lease of his life to entertain Christ again. And so shall *Tabitha* to make Coats and Garments for Widows again. Life is well bestowed upon merciful ones. And life is the time of acting this Grace, for bowels are shut up in Heaven, and no pity shall be shewed to the neareſt perishing relations in the day of Christ. Again, Here you may entertain Jesus Christ in his Members, and Ministers. Here you may be fellow-helpers to the Truth and Gospel. And what says *John* of that? *We ought therefore to receive such, that we might be fellow-helpers to the Truth.*

Luke 6.36. Mat.5.7. Deut.22.7. Gal.6.10. Joh.12.2. Act.9. 3 Joh.v.8.

And, saith the Apostle, *Be not forgetful to entertain strangers, for thereby some have entertained Angels unawares.* We cannot entertain Angels in Heaven, (for they have their places there as well as we, and there we are rather entertained by them, *Zech.* 3. 7.) but here it hath been

Heb.13.2.

been done, as by *Abraham* and *Lot*. And though we cannot expect to entertain them as they did, yet, (if we
Mat. 24. 40 could) what is that to the entertainment of Christ himself? And if we entertain his Members at our houses, or do any Office of Love for them, we do it unto Jesus Christ.

8. Eighthly, Let us be willing also (if need be) to suffer for Christ, which is a service peculiar to this life. But I say, *If need be*, because we are not to cast our selves upon suffering, uncalled. We must take up, but not make a Cross. But when the providence of God, and his Word calleth us to witness for Christ to the loss of ought that is neerest and dearest to us, let us remember, that this is one of the services, which termineth with our lives, and cannot be performed in glory. It hath indeed been our portion hitherto to escape those sufferings, which many of our brethren have undergone. But have we been sufferers in affection? Have we been prepared for the Cross? Or, have we not been among the fearful? And have we sympathized with our Brethren in their sufferings? and have we accounted them happy that have endured, yea, and their sufferings honourable

honourable for the ſake, and in the quarrel of ſuch a Lord and Maſter? Conſider what I ſay: For it is a very honourable thing to ſuffer for Chriſt, his Goſpel, and Kingdom, *For the Spirit of God, and of glory reſteth upon all ſuch.* 1 Pet. 4. 14. And what are *all the ſufferings of this preſent time, in compariſon with the glory which ſhall be revealed in us?* Rom. 8. 18. But though we have eſcaped what others have undergone, yet we know not what may be our portion, as to ſuffering before we dye. Perhaps there is the more behind. God hath appointed the number of them that ſhall ſuffer for Chriſt. Rev. 6. 11. And who knows what God hath appointed for him this way? But what ever it be, Heaven will put an end to it, where are no ſufferings but Crowns, even incorruptible Crowns of glory. You know what is ſaid of them *that came out of great tribulation, they were clothed with white Robes, and had palms in their hands.* Rev. 7. 9.

Ninthly, Exerciſe thoſe fruits of the Spirit, which are proper to this life. 9. You have heard of ſeveral, as Faith, Hope, Patience, love to Enemies, and to Men out of Chriſt, Sympathy, common gifts for Edification, Communication

nication of Knowledge, which is mediate in this life.

All these are the gifts of the Spirit on this side Heaven, in the exercise whereof God is much glorified, and others edified, which is that which should be the scope and aime of us all.

10. Tenthly, and lastly, There is one thing more, which we are exhorted to do in this world, which cannot be done after death, and it is a very great service, and highly incumbent on us, and I was willing to reserve it to the last place, that it might the rather abide by us; and t is this, Endeavour to transmit pure Religion and undefiled to posterity, by commending it to your Children. *The Fathers to the Children shall make known thy truth.* And we may run it through Fatherhood at large. But

1. Let me speak of Domestical Fathers, that is, Fathers of Families. This is a great matter, and is the special work of the godly in their generations. How else shall that be made good, which is written, *His Name* (that is, Christ's) Psal. 72. 17 *shall endure for ever, his Name shall be continued as long as the Sun.* Some render it, *His Name shall be continued as a son continueth his Father's name*, for the Original

ginal *Jinnon*, or *Janin* cometh of *Nin*, *a ſon*. As if one ſhould ſay, *Filiabitur nomen ejus*, or *ſoboleſcet nomen ejus*, as *Tremellius* renders it; That is, Chriſt ſhall not only himſelf live for ever in his perſon, but his Name alſo ſhall endure for ever, and be derived to his Children, who therefore ſhall *prolong his days*, (as Children mete out their Fathers mortality) in bearing his name, being called *Chriſtians*, and *the ſons of God*, and *the Children of Chriſt*. And this ſhall be (ſaith the Pſalmiſt) before the Sun, that is, as long as the Sun endureth. Isa. 53. 10. Acts 11. 26 Heb. 2. 13.

Now God will uſe means to bring this to paſs, and what are thoſe means? one ſpecial one is this, *The Father to the Children ſhall make known thy Truth*. For how ſhould the Name of Chriſt be *childed* from generation to generation, (as ſome render it) if care be not taken by Parents to *Child* Chriſt's Name downwards to their Off-ſpring; that his Name may be put upon their Children, by being not only Chriſtians by Baptiſm, but by Regeneration. And this is one of the great works and ends of our lives; for *Hezekiah* here mentioneth, Firſt, Praiſing of God, and Secondly, Making

known the Truth to our Children; which was a great Statute in *Israel*, and obligeth us no leſs then them: ſaith the Pſalmiſt, *I will open my mouth in a Parable, I will utter dark ſayings of old, which we have heard and known, and our Fathers have told us: We will not hide them from their Children, ſhewing to the generations to come, the praiſes of the Lord, and his ſtrength, and his wonderful works that he hath done.* Here

Pſal. 78. 2, 3, 4.

1. Are ſuch as are worthy of the name of Fathers, *viz.* who tranſmit to poſterity the Truths of God contained in the Scripture, ſo as theſe here did; as appears in the ſequel of the Pſalm. And

2. Here is the only infallible ſort of Tradition, *viz.* that which delivereth to poſterity, what God firſt delivered to the Prophets, Apoſtles, and holy men of God, and is now contained in the Scriptures.

3. From theſe words we are taught, that the godly in every age ought to have the ſame care to tranſmit the Word of Truth to their poſterity, as their Anceſtors had to tranſfer it unto them; and ſo to pay the debt which they owe to their godly Anceſtors, unto their ſucceeding Children: for our Children are here

here called their Children, *verſ.* 4th. And if you deſcended not from ſuch Parents immediately, yet (peradventure) mediately you did. However, this here is your duty, out of love to God, to Truth, and your Poſterity. Mark therefore what followeth in the ſame Pſalm. *For God eſtabliſhed a Teſtimony in Jacob, and appointed a Law in Iſrael, which he commanded our Fathers, that they ſhould make them known to their Children, that the generation to come might know them, even the Children which ſhould be born, who ſhould ariſe and declare them unto their Children.* You ſee this tranſmitting of the Truth and true Religion to Poſterity, is God's love and Teſtimony, becauſe it teſtifieth and witneſſeth for God, and againſt us, if we break it. And this Law and Teſtimony we have ſeveral times in *Moſes*. So that the Law and Teſtimony is, to tranſmit the Truth to Poſterity. For God did not deliver the Truth, and true Religion to a perſon or people for the uſe of themſelves alone, but for the benefit of their Children alſo: And he never loved the Truth truly, who is careleſs, whether it dye with himſelf, or out-live him.

Ver. 5, 6.

Exod. 12. 26, 27. — 13. 14. Deut. 4. 9. — 6. 9. Joſh. 4. 6, 7

Let such Parents and Masters look to it, who have been negligent in instructing their Children and Families. The handing of Religion from Parents to Children, & from the Living to the next succeeding Age, is a standing part of our Generation-work. It is said of *David*, Act. 13.36 *That after he had served his generation, he fell asleep.* And truly, such as fall asleep before, go to bed before they have done their work, and that is the way to make them start, as many do, when they are newly setting themselves to sleep.

Oh sirs! care and pains for the godly being of posterity, is a great and necessary business. I many times think of the care and endeavour of the nine Tribes and half, lest their Children should Josh. 22.22—30. lose their interest in the God of *Israel*. To which end they built the Altar *Ed*, as they tell the two Tribes and half in their Apology. Say they, *The Lord, God of Gods, The Lord, God of Gods he knoweth, and Israel he shall know that we have not done it in rebellion, to turn from following the Lord, &c. But we have done it rather for fear of this thing, lest in time to come your Children might speak unto our Children, saying, What have you to do with the Lord God of Israel? For the Lord*

Lord hath made Jordan a border between us and you; ye Children of Reuben, and Children of Gad, ye have no part in the Lord: So shall your Children make our Children cease from fearing the Lord: Therefore we said, Let us now prepare to build us an Altar, not for burnt-offering, nor for Sacrifice, but that it may be a witness between us and you, and our generations after us, that we might do the service of the Lord before him with our Burnt-offerings & our Sacrifices, and with our Peace-offerings, that your Children might not say to our Children in time to come, ye have no part in the Lord, &c. Here you see the care and endeavour of the two Tribes and half for the preservation of the true Religion, and way of God's Worship among their posterity, which is the Point that I am now pressing. I beseech you lay it to heart; for I fear that many are guilty in this matter, and that posterity is like to be little beholding to them. Admit of a few Expostulations, and consider,

What will your Children and Servants say, when they come to succeed you, and peradventure dye at last in their sins?

"Lord, our Parents and Masters did

"not make known the Truth to us;
"they did not Catechize and Instruct
"us; they did not deliver to us the
"form of sound words, nor any Brief
"sum of the Articles of Faith, and true
"Religion; but we lived and dyed in
"ignorance, for they had no care of
"our Souls; and if others dealt thus
"with their Children and Servants, Re-
"ligion it self might have perished, as
"we have done. Now would not this
be most miserable? And are you wil-
ling to be thus indited by your Chil-
dren and Servants in that great
day.

2. Doth not *Hezekiah* here say, *The Father to the Children shall make known thy Truth*? And is it not expreſt as a du-
ty, and a great one too? And doth not *Hezekiah* look upon this as one of the great works to be attended in this World, without which it is not worth while to live? *Hezekiah* indeed had no son at this time, but he resolveth here, that if God shall give him one, he will make known the Truth and Faithful-
ness of God to him; for he looks upon it as his duty, when he saith, *The Fa-
ther to the Children shall make known thy Truth.* And what is the reason, that

many

many are so ignorant this day, but because they wanted Family-instruction from Parents and Masters? For it is not enough, that such do live under the preaching of the Gospel, if they want instruction in the Families wherein they have lived; the want whereof makes the Ministers Plow to go so heavily. Oh let not the Children and Servants rise up in judgment against you, and charge their ignorance and damnation upon the neglect of your duty towards them.

Thirdly, Consider with whom God hath betrusted the Gospel and true Religion. 3.

1. He puts his Ministers in trust with it. For, saith the Apostle, *We are allowed of God to be put in trust with the Gospel.* And it is a great trust, and we must be faithful in the discharge of it; and you must not be offended if we deal plainly with you. 1 Thes. 2. 4

2. He betrusteth all his people with his Gospel and pure Religion, expecting their discharge of this trust by their utmost endeavors to transmit it to posterity, as you heard but even now from that Text, *Psalm* 78. 3,—7. For he doth not, as I said, put the trust into your

hands for your ſelves only, that you ſhould make uſe of it during your lives, and then dye, and let others that ſhall come after you ſhift for themſelves; for this were to be cruel, like the *Oſtriches* in the Wilderneſs, who leave their Eggs in the Earth, and warm them in the duſt, forgetting that the Foot may cruſh them, and the wild Beaſt break them; but he expecteth and requireth your faithfulneſs, and utmoſt care and labour to recommend the ſame Religion to your Children and Servants that live with you. And what ſaith *Solomon? My Father taught me*, and ſaid thus and thus to me, *Prov.* 4. 4. And my Mother alſo taught me, and ſhe ſaid ſo and ſo to me, *Prov.* 31. — But how have you taught thoſe that are under your care? and what have you ſaid to them? And where is the Altar *Ed*, that you have built for them, as a witneſs and memorial of the true Religion and Worſhip of God, which you have commended to them? No marvel that Religion decayeth in many Families, when their Governours have wrapt up their Religion in a Napkin, and profeſſed only for themſelves, and not for them that ſhould come after them. You that are guilty in this part,

will

will have a ſad reckoning to make, when you ſhall be called to give an account of your diſcharge of that truſt, which is commended to you, and have never an *Ed* to witneſs your care of conveying the Truth to the generation to come. Know therefore, that it is your duty, according to this truſt committed to you, to turn and wind your Religion for God's Glory & the advantage of poſterity; which, if you neglect, take heed you be not numbred among the wicked, and ſlothful ſervants, and have your portion with them.

4. Conſider the common care of Parents to bequeath their Houſes, Lands, and Goods to ſuch as are to ſucceed them. *They leave their ſubſtance to their Babes,* ſaith the Pſalmiſt. *And the inward thought is, that their houſes ſhall continue for ever, and their dwelling places to all generations, and they call their Lands after their own names.* That is, they are thoughtful for the upholding of their Families, and the continuing of their names from one generation to another. But as for the Goſpel, which they profeſs, and the Religion which they own, they have little or no care at all. They leave their Earthly ſubſtance

Pſal. 17. 14
Pſal. 49. 12

to

to their Children, but that which is the most substantial thing of all, they leave it not to them; and they leave their names to their Children, but the Name of God and Christ they leave not, nor have they any care, that Christ's Name be named upon them, by endeavouring to make them Christians indeed, according to their duty, as the Psalmist saith, *I will make thy Name to be remembred in all generations.* They care not that his Name should be *childed* from generation to generation. Truly it were just with God, that their names should be blotted out from under Heaven, who love their own names better than Christ's.

Psal. 45. ult. Psal. 72. 17

5. Consider the Covenant that pious Parents are entred into with God. For when God saith, *I will be thy God, and the God of thy Seed*; He expecteth and requireth, that Parents do not only give up themselves, but their Seed also unto God. As *Hannah* said in her prayer, *If thou wilt give unto thine Handmaid a Man-child, I will give him unto the Lord all the days of his life*: She spake indeed of more then an ordinary devoting him to the Lord, *viz.* in the way of *Nazariteship*: But yet she

Gen. 17. 7.

1 Sam. 1. 11.

was

bound however, to have given him back to the Lord, in and by an ordinary way of dedication, common to her self with all Parents, who are bound to this duty by the Law of Nature, and by many commands in the Word of God, which I have already mentioned. *Train up* therefore *a Child* (or Catechize him) *in the way he should go.* So did *David* deal with *Solomon*, as you have heard, and so *Lois with Eunice*, and *Eunice with Timothy*, and so the godly Fathers in their generations. It was as you have heard, a Testimony and a Law in *Israel*. And when you brought your Children to Baptism, you did solemly engage unto this duty. For the Covenant which gave your Children right to that Ordinance, and which sealed it to them, strongly obliged you to give them up to God in the use of all such means as he hath appointed.

Prov. 22 6. 2 Tim. 1. 5. Psal. 44. 1. —78. 3.—

And therefore you are a Covenant-breaker in the neglect of this duty, which is the ruine both of many Children and Families, as of *Elie's* in particular, and yet *Eli* did reprove his sons, but did not do his utmost. And this is the reason why many Children of godly Parents prove lewd and vicious, and their

1 Sam. 2. 23. with 3. 13.

their Families at last, lose all power of godliness, if they grow not loose and prophane. For it is with Children, as with the Flowers in your Gardens, which without care and culture will soon degenerate. Remember therefore your Covenant, and attend the terms thereof, which concern you in relation to your posterity. And say, I am not only naturally, but also federally bound to use all means to train up my Children in the nurture and admonition of the Lord, and to serve the purpose of God as to their Eternal Salvation.

For do you think it enough, that you breed them up to live in this world? And is it enough that you provide Meat, and Drink, and Apparel, Portions, and Trades, and ways of livelihood for them? Or, that you give them civil Education, and teach them how to carry themselves as men? will you love their bodies, and neglect their souls? Do you know the price of your own souls, and not of theirs too? Or, are not theirs as precious as yours? Or, is it all one to you where you spend your Eternity, and whether you go to Heaven or Hell? In the mean-while, where is your Religion? where your love of God, and

Godli-

Godlineſs? Where your Conſcience as to your Covenant? Or, what care have you, that Godlineſs may flouriſh in the next generation, who take not the courſe that it may thrive in your own Family? Take heed leſt you prove to be an Hypocrite at laſt. Oh, remember the care of good *Manoah*, when the Angel told him, he ſhould have a ſon; *But*, ſaith he, *How ſhall we order the Child? and what ſhall we do do unto him?* Judg. 13. 12.

And ſeeing you are a Covenanter with God, and have given up your Children to him, who hath accepted of them, and ſealed the Covenant to them; you ſhould now conſider, that they *are his Children*, his Sons and Daughters, as well as yours, as he expreſly calleth them. And he puts them out to you to Board and Breeding, and you muſt give an acount to him, how you have bred them up for him. Ezek. 16. 20, 21.

And what? will ye rob God of his Children, and beſtow them upon the world, or ſacrifice them to be devoured, and cauſe them to paſs through the fire, as God challengeth thoſe Parents in the aforeſaid place of *Ezekiel*. I mean to be devoured of that roaring Lion, and (not to paſs through the fire, but)

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to dwell with devouring fire, and with everlasting burnings. Doth not Nature teach Men to propagate their kind? And doth not Grace teach them to propagate the Truth, and true Religion? without the first, Mankind would perish; without the second, Religion would soon be extinguished: or, have you more care to uphold the World, than to propagate the Gospel of Christ's Kingdom? if so, you are no better than a Man or Woman of this generation.

I perceive, there are many Bills presented for prayers in behalf of ungodly Children. It is well, if their Parents have not been wanting in their duty towards them. If they have not, let them not despond as to the success of their endeavours. I have lived to see the blessed fruits of pious Education, and that though Children so Educated have gone astray for a while, yet they have been graciously reduced at the last, & made their Parents joyful. And I think, it is not usual, that a Father should be a true fearer of the Lord, and one that conscionably dischargeth his duty towards his Children, and yet all of them should prove ungodly, and none of them be converted sooner or later, but perish

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in the uncircumcision of their hearts. Perhaps Parents may not always live to see it, but it is well enough if their Children come to Heaven after them.

I have insisted the more upon this Point, it being the great duty of my Text, and of such concernment as to generation-service.

The Exhortation reacheth Ecclesiastick Fathers, such as are the Ministers of the Gospel. For such Fathers also to their Children shall make known the Truth. And that is the reason why we make known those Truths to you, *viz.* that we may discharge our duties to our Children, that you may discharge the like to yours. And every week, and every Sabbath, and every Sermon we preach can testifie, that we are careful to make known the Truth unto you. *For we have kept back nothing that was profitable for you, nor have shunned to declare unto you all the Counsel of God.* For as *John* saith to *Gaius*, *We have no greater joy, than to hear that our Children walk in truth*, even in the Truth that we make known unto them. And let all that fear the Lord, bless his Name, that in such a day as this is, there are yet such Spiritual Fathers, who know the Truth, and labour

2. 1 Cor. 4. 15. Gal. 4. 19.

Act. 20. 27.

3 John v. 4

labour to make it known to their Spiritual Children. For the time may come, that you may want them, when the Truth which is now made known to you by us, may be impugned by them that shall come after us.

3. There are also Scholastick Fathers, who have the care of training up Children in Learning, and these have their place as well as the former in the fifth Commandment. And a great advantage is put into their hands to make known the Truth unto their Children, as well as to inform their understandings in a way of Humane Learning. And I know no Calling, nor Relation, excepting that of the Ministry, that hath the like opportunity of making known the Truth unto posterity.

4. There are likewise Fathers Political. For there is the Father in the Family, the Father in the Church, the Father in the School, and the Father in the Common-wealth, or Countrey. And some think, that *Naaman's* servants called him *Father*, because he was a great Commander and Prince in his Country, to which also he had been a Father, having wrought great deliverances for the same. However, such a Father *was* the good

2 Kings 5. 1. with v. 13.

Kin

King in my Text, and he owns himself to such an one in the very entrance of his Reign, when he was but 25 years old: For saith he to the Priests and Levites (exhorting them to their duty) *My sons, be not now negligent, for the Lord hath chosen you to stand before him, to serve him, and that you should minister unto him, and burn Incense.* They were (themselves) *Fathers*, for *Hezekiah* calls them God's Ministers, and so they were Fathers to *Hezekiah*; but as he was their King, he was their *Father*, and they his sons. They his Spiritual *Fathers*, he their Political, and so, he was not only *Pater patriæ*, but also *Pater patrum*, not only the Father of his Countrey, but the Father of his Fathers; *i. e.* the Political Father of those who were his Fathers Ecclesiastically. But here is no opportunity of speaking to such Fathers as these, whose duty it is also to make known the Truth unto their Children, as *Hezekiah* did, as appears at large in his Reformation, 2 *Chron.* 29th, 30th, and 31th *Chapters*. 2 Chron. 29.11.

There are Fathers in age, gravity, & seniority, *viz.* such as are well stricken in years. Such are they, 1 *Tim.* 5. 1. *Rebuke* 5.

1 Tim. 5. 1. *not an Elder, but entreat him as a Father, the younger Men as brethren, the elder Women as Mothers, the younger as Sisters.* The *Elder* here is not a Church-Officer, as some (perhaps) may think. For though it is *Presbyteros* in the Original, yet the same word is applyed to Elder Women also, in *ver.* 2. πρεσβύτερας ὡς μητέρας, the Elder Women, or (as if I should say) The *Presbytereßes.* So that the Apostle here speaketh only of the several degrees of Age in each Sex, Elder and Younger, calling the Elder Men *Fathers*, and the Elder Women *Mothers*, and the younger Men and Women, *Brethren and Sisters.* And that this is the true meaning of the Apostle, appears also, *Titus*, 2. 2, 3. where the Elder here, is called Aged there.

Now there is a duty also incumbent upon these, as touching the transmission of the Truth to the generation to come. Make it known therefore by your Examples, Counsels, Encouragements upon all occasions; for you have heard much, and seen much, and known much, and treasured up experiences, and therefore certainly, you should have much to say to such as are

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of the younger ſort, and your years, gravity, wiſdom, experiences will the better recommend the Truth unto them; for there is an honour due to you alſo, by vertue of the fifth Commandment. *See* Lev. 19 32.

Let me commend to you that Text of Scripture, *Oh God, thou haſt taught me from my youth, and hitherto have I declared thy wondrous works; Now alſo when I am old, and gray-headed, Oh God, forſake me not, until I have ſhewed thy ſtrength unto this generation, and thy power to every one that is to come.* Pſal. 71. 17, 18. The Pſalmiſt was now an old Man, one of much experience, being taught of God from his youth; and as God taught him, ſo he taught others: For ſaith he, *Hitherto have I declared thy wondrous works; Hitherto*, that is, to old Age, for now he was aged, and gray-headed. And had he not done well? and was it not time now to dye? Yes, he had done very well, but yet he is willing to live a little longer, to do more, and therefore (ſaith he) *Forſake me not, until I have ſhewed thy ſtrength unto this generation, and thy power to every one that is to come.* As if he ſhould ſay, I am willing yet to live a little longer to do more generation-

work, there is a care and zeal for posterity upon my heart, there are young people ready to come after me, and peradventure they will listen to the Counsel of an old experienced servant of God, and upon this account I am willing to spend a few days more upon Earth, to serve God and Posterity, without which it were not worth while to live.

Think upon this Text of Scripture, you that are old and gray-headed, and improve the little remainder of your lives to serve the succeeding generation. For you do not love Religion, if you do not love that it should live when you are dead; neither are they worthy of experiences, who dig and hide them in the Earth. When God had shewed his singular care and power in the preservation of his Church against her Enemies that attempted the ruine thereof, saith he, *Walk about Zion, go round about her, tell the Towers thereof, mark ye well her Bulwarks, consider her Palaces, that ye may tell it to the generations following.* So when God ariseth to build up *Zion*, and appears in glory upon the prayers of his poor people, *This must be written for the generations to come, that the people which shall be created may praise the Lord.*

Psal. 48. 12, 13.

Psal. 102. 16, 17.

Lastly,

Lastly, There are such, who though they are not called *Fathers*, yet are called *Elders*, *viz.* the Members of the Gospel-Churches. And they are so called, not in respect of age, but of state in these Gospel-times, wherein the Church is past her non-age, and is now in an Elderly state, requiring more Knowledge, Wisdom, Strength, Seriousness, Gravity, and Solidity in the things of God. How should such as these walk before others, so as to answer the Character of Elders? Let such take heed then of carrying it below their state. It is not for Elders to behave themselves like Children. I have thought many times of that description of the Gospel-Churches in the *Revelations*, and how little it is answered this day by many that relate to such Societies. Take heed then of scandals, answer your State, live up to your Priviledges, shine in Holiness, that you may adorn the Doctrine of God and our Saviour, and commit and commend your State, Examples, and holy Lives unto the Generation to come, that they may attain to the knowledge of the Truth, by your walking in it; and say, These Truths and Ways of holy Walking were Rev. 4. 4.

made known to me by the Gracious, Grave, and ſerious Lives of *ſuch as did relate unto the Churches of Chriſt.*

The Exhortation hitherto hath been to do all the good we are able, during our abode here below, ſeeing death will put end to all our opportunities. And I have propounded to you ſeveral Particulars wherein to be exerciſed this way.

Now before I proceed to any further Uſe of Exhortation, Let me mind you of that which may conduce to the attendance of this Duty, and that is, an heart enlarged unto publick ſervice. For that which greatly hinders the proſecution of this work, is the narrowneſs and ſtraightneſs of the Spirits of Men, whoſe concernments are commonly bounded within themſelves. Therefore you muſt endeavour to abound in love.

1. *Firſt*, To the glory of God. For this was at work in *Hezekiah's* heart, when he ſaid, *The living, the living, he ſhall praiſe thee.* This was uppermoſt, this was the firſt thing that was in his Eye, in his deſire of prolongation of life. For indeed, it is the chief good of Man, whom God made for himſelf, and who therefore is to have this end continually

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in his aim, and to be often thinking, What shall I do to glorifie God? *For of him, and through him, and to him are all things, to him be glory for ever, Amen.* Rom. 11. 36. And all is lost that ends not in him that is *Omega*, to whom you may well afford this honour, when you consider that he is *Alpha*. He that is the first, must be the last. Take heed then of a narrow selfish Spirit, which never looks so far as to this end; and that makes many so unactive for God, and his Glory. You must therefore believe more, and love more, and then you will act to this end more, &c.

Secondly, Your love to the glory of God must extend to the Generations to come. You must not therefore limit it to the present Generation, and never be concerned that God may be glorified in future Ages, even to the Worlds end: But your desires herein must reach to the very end of the World. For note the words of the Apostle *Paul*, *To God be glory in the Church by Christ Jesus, throughout all ages, world without end, Amen.* His love to God's glory ran through all Ages even to Eternity. And so should your love do, or else you do not sincerely love it; neither indeed can 2. Eph. 3. 21.

you love that his Glory be upheld during your own time, and not love the continuance of it to the Worlds end.

And such was the love of the Saints in the Scriptures, to the praise and glory of God; say they, *We will shew forth thy praise to all generations.* And therefore,

Psal. 79. last.

1. They desired the continuance thereof to the Worlds end.

2. They would also endeavour it. *With my mouth*, saith the Psalmist, *will I make known thy faithfulness to all generations*: And this hath been their care still, That the *people which shall be created may praise the Lord.* Thus you must love God's Glory both Intensively, and Extensively.

Psal 89. 1.

Ps. 102. 18.

2. As you must love the Glory of God, & that it may be extended to future Ages; so likewise you must love his Kingdom, or else you will never attend this great work unto which you have been exhorted. God's Kingdom, Power, and Glory must go together in your prayers.

And this was much upon *Hezekiah's* heart, when he said, *The Father to the Children shall make known thy Truth.* For he

he doth not ſay, I will make known thy Truth to my Children, though he purpoſed ſo to do, but *the Father*, that is, every Father that feareth God, not only in my time, but in the generations to come. Thus muſt your love be extended to the Kingdom of God, and, *Thy Kingdom come*, muſt be always in your deſires and endeavours. *Come*; how long? even to the end of the world, and never ceaſe coming, till Chriſt himſelf come. Now if this be upon your heart, and if you love that Chriſt ſhould reign in the world, you will do your utmoſt to promote it, in your capacity, in attending to the ſeveral Particulars propounded.

As you love God's Glory and Kingdom, ſo muſt you love his Goſpel. For it is the *Word of the Kingdom*; That is, The Word whereby God's Kingdom is erected, enlarged, governed, perfected. It is that in which, and by which our Lord Jeſus doth reign in the world, *viz.* as to his Spiritual Kingdom therein, of which I now ſpeak eſpecially. And you ſee in my Text, *Hezekiah's* love to the Truth, and to the making of it known from Generation to Generation; whereas the Goſpel is the

3. Mat. 13. 19

Truth

Truth, κατ' ἐξοχὴν, the Truth with an excellency, called therefore, *The Word of Truth*, and *The Word of the Truth of the Gospel*: The Truth made known not by the Light of Nature, but by Revelation; a mysterious Truth, and therefore a great Truth, that we use to say, As true as the Gospel. Now if you love this Truth, (as you have cause enough so to do) you will do any thing that may tend to the publication and propagation of it, by your praiers, pains, purses, Counsels, *&c.*

Eph. 1. 13. Col. 1. 5. Jam. 1. 18.

4. *Fourthly*, As you must love God's Glory, Kingdom, and Gospel, so you must love Souls. *The Father to the Children shall make known thy Truth.* Therefore the Father must love the Souls of posterity, and have a zeal for the salvation of them that shall succeed. And this will quicken your endeavours to the service of your Age, when you shall look upon the Souls of successours as of equal value with your own, seeing the ransom given for all Souls is the same.

Exod. 30. 13, 15.

And it is a blessed thing to be a lover of souls; it makes a man like unto Jesus Christ, whose love to Souls shines in his own blood, wherein *the kindness and love of*

Tit. 3. 4.

God

God our Saviour towards Man appeareth. His kindneſs and *Philanthropy, i. e.* love towards Man. For God and our Saviour are great lovers of Men; ſo ſhould we be. And *Chriſt's delights were with the ſons of Men from eternity.* We ſhould not therefore terminate our love in Men's bodies; we ſhould love the Jewel far above the Cabinet, and be frequently looking upon Mens Souls. Prov. 8. 31.

1. In compariſon with our own, and

2. In the Blood of the Son of God; and

3. In relation to Eternity; eſpecially the Souls of ſuch as are near to us. And the enlargement of our affections this way will amplifie our endeavours. In Heaven we ſhall love Souls that are ſaved, but here we muſt love Souls that they may be ſaved; A work which determineth in Glory.

Now all this requireth a publick Spirit, and an heart carried far beyond our ſelves. For a narrow Spirit acteth within a narrow compaſs, and is limited to private concernments: And that is the reaſon why there is ſo little Generation-ſervice performed. *All Men ſeek their own, and not the things which are Jeſus Chriſts.* Whereas our care ſhould Phil. 2. 21.

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extend far beyond our own salvation; and love to God's Glory, future Ages, Christ's Kingdom, Gospel, and precious Souls, should all have a large room in our hearts and affections.

Thus you have had a great deal of work set before you, which will dye together with you. And to quicken you to it,

Consid. 1. Gen. 27. 2. Consider, That you know not how soon you may leave this world: As *Isaac* said to *Esau*, *I am old, and know not the day of my death*, and yet he lived 43 years after that. Few men in Scripture knew the day of their death, so as *Hezekiah* here did, to whose life 15 years were added, and he resolveth to spend them for God's Glory, and the good of Posterity. So do you as for the remainder of your days, which may not be a quarter so many as his.

Caution. 2 Chron. 32. 25. Only have a care to perform better than he did. For when he was recovered, *he rendred not again according to the benefit done unto him.* Why? what was the matter? *His heart was lifted up.* *Hezekiah* saith here, *The living, the living he shall praise thee, as I do this day;* Yea, but how many days did this continue: For by and by he is praising him-

himself. Ye see the deceitfulness of the Heart of Man. This by the way.

Only consider the uncertainty of the opportunity, and how soon it may be at an end, and that the dead cannot praise God, nor they that go down into silence. Now your Tongues may speak for God, and so may your Lives, and Examples too; but shortly there will be nothing but silence. Psal. 115. 17.

Oh! be not silent before death, for then you will be silent for ever. Peradventure you have spoken too little already, in order (I mean) to the work of your day. Speak therefore and act to God's honour, and the benefit of others, whil'st you live, or for ever hold your peace.

I have laid several particulars before you, concerning the service of this life; & have you not been wanting in many of them? And is not your day also far spent? and are not the shadows of the evening stretched out? make it up for the future, as far as your remaining dayes will give you leave. And to this end,

2. Consider the account you are to give when your opportunity is ended. What saith

Rom.14.12 ſaith the Apoſtle? *Every one of us ſhall give an account of himſelf to God.* And this is the very next thing after death, Heb.9.27. *It is appointed unto Men once to dye, and after this the judgment. Once to dye,* not twice; for there is an Emphaſis in Ver 28. that little word, *once,* as appeareth by the next verſe, *So Chriſt was once offered,* &c. And after this the judgment. 1. Dye. 2. But once. 3. Men, that is, all Men. 4. Then to judgment; and there is a *ſtatutum eſt* upon all this four. And the judgment will paſs upon your managing your preſent Mat.25,19 opportunities. For when the Lord cometh, he cometh to reckon; ſo when you go to the Lord, you go to reckon, *viz.* how you have praiſed him here among the living, how you have endeavoured to further his Kingdom, according to your capacity, how you have lived exemplarily, embraced and improved all opportunities to appear and ſpeak for Chriſt; how, and for whom you have prayed, how you have comforted the feeble minded, and ſupported the weak, ſupplyed the outward wants of the Saints according to your ability, how you have ſtood for Chriſt in a ſuffering time, how you have improved thoſe Gifs of Grace which

which are proper to this Life, how you have endeavoured to transmit pure Religion and undefiled to your Posterity, by recommending it especially to your Children.

I tell you these are the great things, and all of them are the Work of the Living, and not of the Dead. How far you have attended them hitherto, you best know; If you have been wanting, you had need to make up in repentance, what hath been lacking in duty; and a great part of your repentance must be exercised in fruits worthy amendment of life. For so soon as ever your Soul is quit of its earthly Tabernacle, you must presently appear before God's Judgment-Seat.

3. Consider the greatness of the reward of good and faithful servants. They shall have as much joy as their hearts can hold. For they must *enter into it*, Mat. 25. 21 seeing it cannot enter into them. Neither the Sufferings, nor the Duties and doings of this present time are worthy to be compared with the glory which shall be revealed in us. But our Eyes are too seldom upon the recompence of reward, nor do we consider what God hath prepared for them that

love

love him: Whereas, did we seek for Glory, Honour, Immortality, we should continue patiently in well-doing. But few that fear God have Faith enough to take in the exceeding eternal weight of Glory that is prepared for them. If glorified Saints were to return to live again upon Earth, they would double and treble their duties beyond what they did in former times. For, what do they think when they are entring into the joy of their Lord? what? All this Glory, all this Joy, an Heart full, and a Heaven full, and to Eternity also, and that for so few imperfect services? And must I now spend Eternity in the enjoyment of God, and do none of those services any more for him, which were proper and peculiar to my temporal life? And must I be on the receiving hand as to all this Glory for ever and for ever? Certainly, if it were possible, This would make the Saints repent in Heaven, that they had done no more for Jesus Christ on Earth. But if such thoughts were incident to glorified Saints, they come too late, when once they are in Heaven: Now is your time to be working for that inestimable reward. When therefore you come to God, you must

have

have a full perſwaſion, not only of his Being, but Bounty, that he is a rewarder of them that diligently ſeek him, as the Apoſtle ſpeaks. But remember that it muſt be *diligently*. And be you never ſo diligent, he will abundantly reward it. And if Saints could but look into Heaven, and ſee how 'tis there, before they come thither, they would ſoon double their diligence, and work their fingers to the ſtumps for Chriſt. But many want Faith to believe ſo great a reward, or to apply it to themſelves, as that which God will certainly beſtow upon them after their work is ended. Heb 11.6.

4. Conſider yet further, That the good you do upon Earth may encreaſe when you are dead; and as that encreaſeth, ſo ſhall your glory ſtill be enlarged. For though the leaſt Glory above is unconceivable, and the words there ſpoken *unutterable*, yet there are abundance of Argumentations in Heaven, and the ywho at their firſt entrance, wore but ſingle Crowns, after a while wear double ones. For it is ſaid, *God will give to every Man according to his wayes, and according tot he fruits of his doings.* So that, if their former doings on Earth do fructifie 2 Cor. 12. 4. Augmentations Jer. 17. 10.

after they are dead, God will reward them according to the Fruit thereof. For not only *their works*, but *the fruit* Rev. 14. 13 of them also doth follow them. And so do the evil works of wicked men follow them, as *Jeroboam's* did for above three hundred years together after his death; for that at last he felt a sevenfold Hell for what he did at first. Upon this account it is conceived, that *Dives* desired *Abraham* to send *Lazarus* to go and preach to his five brethren, that they might avoid that place of torment; why? is there charity in Hell? no, it was not out of love to his brethren, but to himself, because he had corrupted them with his wicked life, and left a bad example behind him, which they followed, therefore he desired, that they might (if not be saved, for that I think a damned Soul cannot desire, yet that) they might not for his cause and example be brought into that place of torment, because this would be the encrease of his torment too. In like manner on the other hand, the glory of the Saints receives encrease as their labours and pains are fruitful, as Divines say of *Paul's* glory. One Heaven is too much for the best Saint that ever lived, were not the re-

reward of Grace, and yet your Heaven shall multiply according to the fruit of your good doings which you left behind you.

And this will be instead of doing good in Heaven, when the Saints leave that behind them, which keeps fructifying after they have left this world.

Quest. *Why? what is that which they may thus leave behind them?*

Answ. Their good Works and Words, and Examples, and holy Lives, their Instructions, Exhortations, Counsels, Encouragements, their remarkable Actions and Sufferings for Christ. By all which they act and speak *even after death.* Heb. 11. 4. And there is no other way that I know whereby to do good when you are in Heaven. And in this way shall the glorified Saints know in Heaven, whether the good works which they left behind them do fructifie, for they shall find and feel it in their enlarged Crowns, further Augmentations, and additional Glories. And then they shall break out into new Songs of praise to God and the Lamb, for helping them to sow their Seed on Earth, which still fructifieth after they are gone to Heaven. And in this way a Father may convert his

Child, or Children after his death, as (as I doubt not, but) many have done. And then he heareth of it in Heaven, two wayes.

1. By his additional Glory.

2. By the joyful Acclamations of the Angels for the conversion of a sinner.

Luk, 15.10

Wherefore let us endeavour so to live here a little while, that our good Works may live when we are dead, and act when we are at rest, and speak when we are gone down into silence, and bring forth fruit unto holiness, when we are in endless happiness; and bring Souls to Heaven after us to tell us that our good Works, and Words, and Examples, Instructions, Exhortations, Counsels, sufferings, Graces, are yet all alive and well, and like to yield a further Crop and Harvest of Joy and Honour to them that sowed them before their death. Oh, it is a blessed thing, and the Wisdom of Saints to leave a stock of good Works behind them, whereby to have a Trade going here on Earth, which will afford them fresh Incomes of Glory, whil'st they are already shining as the Sun in the the Kingdom of their Father.

And

And thus much for the first Use of Exhortation, to do all the good we are able, during our dwelling here on Earth.

2d *Branch of Exhortation.*

Let the second Exhortation be to call upon you to value your Opportunities, & to make the best improvements of time whil'st you are in the Land of the living, so as the World is often called. For *Hezekiah* began now to consider the price of time, who but lately was at the *Gates of the Grave, and deprived* (as he thought) *of the residue of his years*, that is, which he might have lived according to the ordinary course of Nature. Saith he, *Mine age is departed, and removed from me as a Shepherds Tent*, That is, which the Shepherd removeth from Plain to Plain, according to his occasions, as the matter shall require. 2. Ver. 10.

Now I am living here, by and by my Body must lodge in the Tent of the cold Grave, and my Soul return to God that gave it. *I have cut off like a Weaver my life, he* (that is, God) *will cut me off from the Thrum,* סרלה *à periculamento, quod Textor in extrema tela relinquit.*

Thrum, Ver. 12. I have cut off my life by my Sins, and God hath cut it off by his righteous hand upon me. Saith he, *I reckoned till morning*, Ver. 13. I ſhall be dead by the morning. And now *Hezekiah* begins to prize time, and cries, *The living, the living he ſhall praiſe thee.* Thus when once the ſwift Shuttle of your life is come to a Thrum, then you will ſee the value of Opportunity, and cry, *The living, the living*, &c. and reckon till the morning, and ſay, There is but one day more between my life and Eternity. And it may not be long ere that Morning or Evening cometh. For little did *Hezekiah* a few dayes before think that he had been ſo near unto death, being now but thirty nine years old, and God having wrought ſo wonderfully for him in his late preſervation from *Senacharib*: For ſaith he, *Behold, for peace I had great bitterneſs.* God lately deſtroyed the Hoſt of the King of *Aſſyria*, and gave me peace, and I ſaid, I ſhall now [redacted] dye in my Neſt, and multiply my dayes as the Sand, but I little thought of ſuch a ſickneſs to enſue my peace.

Ver. 17.

It ſeems he was ſurprized; and ſo may you be, if you look not well to it, for

for God now gives fair warning of it. They that will not prize Opportunity, ſhall have an opportunity to prize it: If they prize it not living, they ſhall prize it dying. Wherefore manage your ſeaſons for the beſt ends while you have them, and fill up your dayes with duty, and be not ſo eager upon the World, and the things thereof. Opportunity is a golden Mattock to dig for Heavenly Treaſure; do not wear it out, as many do, in digging for Pibbls, and at your latter end become a fool.

Beware therefore of idleneſs on the one ſide, and cumbring your ſelf with Worldly Occaſions on the other; but conſider, wherefore hath God given you life and time, but to be ſerviceable in your day, and to work for him in whom you live. He did not give you time to play the Truant, and deſign and labour to be rich, and to grow great in the World, and to arrive at ſuch a Revenue, and proportion of worldly Eſtate; but he ſent you into the World to do his work, and to improve your Time and Talent for him.

And therefore, when the World, or the Fleſh is putting ſuch Employments upon

upon you, which will devour much time, and divert you from the one thing neceſſary, tell them; That you muſt give an account of your time, and you muſt not rob your Lord and Maſter of his hours, which he ſent you to improve in his ſervice, &c.

And certainly it is an undervaluing alſo of Heaven, to think to go thither, and to do little or nothing for God upon Earth, though yet the recompence of reward is purely gracious or of meer Grace, let our Labours for the Lord be never ſo many; for what are all our Studies, Works, Sweat, and blood, and Spirits, and Coſt, and Care, and Time expended upon Chriſt, in compariſon with an exceeding Eternal weight of Glory? Prize therefore and improve your times.

1. *Particularly.* Here are ſeveral of you that are young, or in your middle age, or about *Hezekiah's* years. Call your ſelves to an account, and enquire of your own hearts what you have done: Peradventure but little for God, and what will turn to a comfortable account. What then, if God ſhould now lay you (as he did *Hezekiah*) upon your ſick Bed, and threaten to cut off the Thrum of your

your lives? Would you not with him turn your faces to the wall, and weep ſore? And yet I tell you, *Hezekiah* had done a great deal of Work for God, during the time of his Reign unto this ſickneſs. He loſt no time, but fell hard to the Work of Reformation in the firſt moneth of the firſt year of his Reign. And he did a great deal during his fourteen years before his ſickneſs, and he did it alſo *in Truth, and with a perfect heart.* 2 Ch. 29. 3. Iſa. 38. 3.

But ſtill, what have you done, if you were now as near the gates of the grave, as here he was? And to theſe Gates you muſt come at laſt, and paſs through them alſo to the higheſt Tribunal, to anſwer to this Queſtion, *What haſt thou done?* How haſt thou improved time, occupied with thy Talent, filled up thy Relations, maintained good Works for neceſſary uſes, been active for the higheſt end?

Peradventure you will plead your ſmall capacity, and that you are but of mean degree, an obſcure perſon, and exerciſed in Low Employments, and of weak parts, &c. Obſerv.

Yea, but ſtill what ſaith *Hezekiah*? *The living, the living he ſhall praiſe thee.* Sol.

And

And are not you living? Are you not alive? For any Man or Woman living may praiſe the Lord, or elſe *Hezekiah* ſaith not well; But it is true what he ſaith, for any Man living may do his generation-work. Is your capacity than ſuch, that you cannot praiſe the Lord? what ſaith the Pſalmiſt? *Praiſe ye the Lord*; who? *Kings of the Earth.* Yea, they are in a capacity indeed. Such as *Hezekiah* may do much that way, they are great Men, and have great opportunities. But what followeth? *Kings of the Earth, and all people: Princes and all Judges of the Earth. Both young Men and Maidens, and old Men and Children. Let them praiſe the Name of the Lord.* Men and Maids, old and young, all may; and all muſt attend the ſervice, none excepted.

Pſal. 148. 11, 12.

And therefore plead not your mean capacity, but ſerve your age according to your Talent. For he that had but one Talent, doth not ſay, Lord, I had but one, and what can a Man do with one? My fellow-ſervants had, one five Talents, the other two, and they might well employ and improve them. No, he ſaith not thus; He was convinced that one Talent might be improved to

Matth. 25.

adva-

advantage as well as five, and that every one is bound to be Trading for God with what he hath given him; for, saith the Text, *He gave to every Man according to his ſeveral ability.* So that all of them had an ability, though ſeveral: One had a five-fold ability, another a two-fold, another a ſingle. And he that had but a ſingle capacity, was called to an account for his unprofitableneſs, and caſt into outer darkneſs. The meaneſt therefore among you hath ſome ability, and woe be to him, if he doth not improve it. A young Man, a Servant, a poor Man, a mean Man, may do many things in tendency to God's Glory, and the good of others, whil'ſt he is living, *and the living, the living, he ſhall praiſe thee.* Ver. 15.

2ly. You that are ſtricken in years, you have much to account for. For you have lived long, and perhaps are now grown old, but have you been old Traders? Yes, as to a worldly account: Yea, but there is another, and a better Trade, & what have you done therein? God will call you to a reckoning for your worldly Trade, and eſpecially for your Spiritual. You have gained thus much in the world, he will ſay, but what redounds

redounds to my ſhare of all that you have done? This is the great Queſtion, Think ye; Oh how many opportunities have you out-lived, which will never have their Reſurrection: therefore you ſhould ſay as *John* Baptiſt's hearers, what ſhall we do then? I anſwer,

1. Firſt, Be humbled for your former neglects, and miſpence of time, who in doing much, have hitherto done nothing; and judge your ſelves for your omiſſions, before your Lord and Maſter calleth you to account. *For if you judge your ſelves, you ſhall not be judged.* 1 Cor. 11. 31.

2. Bring forth fruit meet for Repentance. For though it is as impoſſible, that your former individual opportunities ſhould return, as that you ſhould grow young again, yet God may pleaſe to miniſter new occaſions to you upon your repentance, whereby to bring forth fruit in old age. It ſeems, that *Nicodemus* was an old Man when he came to Chriſt by night; For, ſaith he, *Can a Man be born when he is old?* As much as to ſay, *As I am.* But when he is converted, he thrives apace, and comes to Chriſt at noon, and owns him in the place of publick Judicature, and is a John 3d.

mean

mean to dissolve the Session. And afterward he owns Christ crucified, and is at much cost to embalm him, when his Disciples deserted him. The Old Man got the start of them all, and of many others that set out before him. So it is sometimes, *The first are last, and the last first.* John 7.50. —19.39. Mat. 19. 30

Now therefore bestir your selves, and redeem lost time by improving what remaineth to the utmost, and see what you can do with a little remnant of life, and whether you cannot grow as fast as Old *Nicodemus* did. Project improvments of life, which is a kind of *Save-all*, now that your light is near extinguishing.

3. Mak up in affection what may be wanting in action. If you cannot do much, yet love much. and you have cause enough to do so, in that God hath given you to live so long, who have done so little. If our Servants should work no better for us, than many have done for God, we should soon turn them out of doors. And therefore love the Lord the more, and that will also provoke you to do the more.

Stir

4. Stir up others to work for God, that what you cannot do by your own hands, you may do by others. For you ſhall have a ſhare in their good actions, who work by your incitement. What good was done by the hands of thouſands in the dayes of the reforming Kings of *Judah*, is ſtill imputed to the Reformers that ſet them on work, as you may ſee in the Reign of *Aſa*, *Jehoſaphat*, *Hezekiah*, and *Joſiah*. And though the perſons imployed might act from Principles of Hypocriſie, as ſome (at leaſt) did in *Joſiah's* Reformation; Yet the works were done in ſincerity, as to the Reformers: They were done in Hypocricy as to the Inſtruments, in ſincerity as to the principal Agent.

Jer. 3. 10.

Your time therefore is but ſhort, and you cannot do much with your own hands, ſee what you can do by others, as by your Wife, Husband, Children, Relations, Friends, Neighbours, and it ſhall be imputed unto them, if they do it ſincerely, but to you howſoever, if you did ſet them on work in the uprightneſs of your heart.

5. Pray for death-bed Grace, Faith, Hope, Patience, Peace of Conſcience, compoſedneſs of Spirit, & ſuch a frame as

is

is fit to glorifie God, and edifie others at your last farewel to friends. This is that which we should all pray for, and it is that which God is pleased to grant to some, and it is a great mercy where it is vouchsafed, for it is not so eminently granted unto all that fear the Lord. Had *Hezekiah* now dyed, his Distemper was so violent, that he could not have dyed so comfortably, *I reckoned till morning, that as a Lion, so he will break all my bones: From day even to night, wilt thou make an end of me. Like a Crane, or a swallow, so did I chatter; I did mourn as a Dove: Mine eyes fail with looking upward: Oh Lord, I am oppressed, undertake for me.* But they that have done but little for the Lord, and are not now like to do much, had need to pray more, especially, that thus they may finish their course. Ver. 13, 14

And if God grant you this mercy, you may perhaps do as much good dying, as ever you did living. The few words of the penitent Thief have done good to thousands, though he was a Man that never did good, but much evil, till he was converted upon the Cross. And thus much for the Exhortation to value Opportunities, and to make Luke 23. 40, 41, 42.

the

the best improvement of time while it lasteth.

3d Use of Exhortation.

3. If there are opportunities of performing service to God in this world, which are not to be enjoyed after death, and that the Saints do that for God here, which they cannot do in Heaven; Then, be not too eager in your desires to dye. It was *Jobs* weakness, though indeed he was then in great distress and misery. Job 3.21. *He longed for death, and digged for it more than for hid Treasures.* We must not be too forward to dig our own Graves: We may prepare them, as *Joseph* of *Arimathea* did, and also we must prepare for them; but let us not dig them impatiently, or importunately.

Life is a great mercy, yea, and length of dayes. It is annexed to the obedience of the fifth Commandment. Ps. 91. *last.* *With long life will I satisfie him, and shew him my salvation.* Why? will not a Child of God be satisfied without length of dayes? Yes, he is satisfied to dye when God pleaseth. If God will take him away sooner or later, he is satisfied

It is said of *Abraham*, *Isaac*, *David*, and *Job*, that they dyed full of dayes. And it was true, both passively, in that they were old Men; and actively, in that they were well satisfied to live so long. And therefore *Job* left off digging for death, long before he dyed. Peradventure you have your exercises both outward and inward, and withall you have good hopes of a blessed state in a better world; and now you long for death, and would fain be gone. Take heed, it is time enough to go to a glorious Eternity, and when you are there, you will never say, you came not thither soon enough. Here is more service for you to do: Do not love your Reward beyond your Work. A lazy servant will be often listening to the Clock, or looking upon the Sun, and longing for the Evening, not minding so much his Work as his Wages.

It is said *of Jehojada also, that he was full of dayes, when he dyed, being one hundred and thirty years old.* He was full of days passively, and full actively, he was satisfied with this great length of dayes, and very well contented and thankful to live so long. He was deep in years (I suppose about, if not above, 2 Chr. 24. 15.

2 Chr. 24. 3, 4. an hundred years old) when his Nephew *Joash* came to the Crown. For he lived to see *Joash* married, and after that the Temple repaired. And he died not long before *Joash*, who reigned but forty years. But few men lived so long in those dayes, and yet he did a great deal of good service unto the last. And when he died, they buried him in the City of *David* among the Kings, because he had done good in *Israel*, both towards God, and towards his house. And the most of it was done in his old Age.

4th *Use of Exhortation.*

4. If the people of God can do more service for him on Earth than in Heaven; Be exhorted to prize their lives pray for them, and improve them. If *Hezekiah* here had died of his sickness, the people of God would soon have missed him, as when (at last) he died, they did, for you know what came after. Consider what a deal of good ceaseth with the life of a good Man: It is true, his Works live, but his working is dead. Ministers shall preach no more; Church-Officers rule no more, dis-

diſpenſe no more; Benefactors lay out themſelves no more; publick Spirits act no more. True; their Examples, Sayings, Writings, Memorie, Fruits of their former Works may ſurvive: But their perſons, perſonal actings, delightful preſence, ſweet fellowſhip, wholeſome Counſels, and ready helpfulneſs are dead and gone. Whereas theſe are great mercies, and many will ſay ſo when they are gone, who made but little of them while they had them. You know how the Elders of *Epheſus*, and the Brethren at *Miletus* wept at *Paul's* parting, ſorrowing moſt of all, that they ſhould ſee his face no more; and yet after that he lived many years, and wrote an Excellent Epiſtle to the Church at *Epheſus*. Oh, how would they have wept, had he then dyed at *Miletus*! But few precious ones are prized enough till dead, and perhaps not then neither. The *Iſraelites* did not ſufficiently value *Samuel* when he grew old, but when they had taſted what *Saul* was, and that *Samuel* alſo was taken away by death, then they all lamented him. Yea, and *Saul* himſelf alſo wanted him, who little regarded him whil'ſt living. *Bring me up Samuel*, ſaith he to the Witch at

1 Sam. 25. 1.

1 Sam. 28. 11.

Endor. He that before would not go to *Samuel*, will now go to the Devil for him. *Bring me up Samuel*; Yes, Rake him by all means out of his Grave: And, oh, that *Saul* could but once more ſpeak with *Samuel*!

How few are they who have a juſt valuation of theſe living mercies, or
Iſa. 57. 1. that duly lay to heart the loſs of them? For it is our duty alſo to bewail the
Acts 8. 2. death of ſuch, as when the Church loſt *Stephen*, *devout Men carried him to his burial, and made great lamentation over him.* Oh know the price of living Saints, eſpecially the moſt uſeful ones.

You that are Children, and have godly Parents, who have made known the Truth to you, take heed you think not they have lived too long; but know that it is your mercy, if they dye full of years, and come to their Graves in a full age, like as a ſhock of Corn cometh in its ſeaſon. Improve their lives, and lament their deaths. *Sarah* was an hundred twenty and ſeven years old when ſhe dyed, and yet *Iſaac* lamented the loſs of her for the ſpace of three years, and nothing could comfort him,
Gen. 24. but his marriage with a dear *Rebekah*.

I beſeech you love and honour your godly Parents, beg their continuance with you, and your profiting by them, and be very obedient to the firſt Commandment with a Promiſe. *Joaſh* had that benefit by his old Uncle *Jehojada*, who was inſtead of a Father to him, that it went well with him and his Kingdom whiles he lived, but miſerably with both afterwards. Many Children have loſt themſelves together with their Parents.

Conſider what I ſay. And then you that have ſuch Miniſters of Jeſus Chriſt, as labour in the Word and Doctrine, and watch for your Souls, prize them, pray for them, and improve them, for you know not the conſequences of their removal.

5th *Uſe of Exhortation.*

Laſtly, Seeing there is more ſervice to be done on Earth than in Heaven; how ſhould this exalt Chriſt Jeſus in our hearts, and enlarge them in love to him, who as he wrought ſo much for us on Earth, ſo ſtill is he at work for us in Heaven? He, He is the great Worker in the higheſt World. You 5.

Joh. 17. 4. know what he ſaith in his prayer to his Father, *I have glorified thee on Earth, I have finiſhed the work which thou gaveſt me to do.* Yea, but we are to underſtand it of his Work upon Earth, for his Work in Heaven is not as yet finiſhed, nor will before the end of the world.

Alas! we can do little for Chriſt in Earth, and leſs in Heaven. Yet Jeſus Chriſt, whether in Earth or Heaven, is ſtill at work for us. It is not with him as with us. Heaven takes the work out of our hands, but it puts it into his. For thither is he gone to take and keep poſſeſſion, and to prepare places for us. There he executeth his Mediatory-Office, continually appears and makes interceſſion for us, ſheds abroad his Spirit, gives Commiſſion to the Angels, and Gifts unto Men, calleth and gathereth in his Elect ones, enableth us to work on Earth, governs the World, upholds his Church, and ſubdues their Enemies. All the Work of Heaven lies upon Chriſt's hands; and it is well it doth, or what would become of us on Earth!

And as this ſhould raiſe our Eſteem and Love of Chriſt, ſo ſhould it quicken

en us the more to work for him on Earth, seeing he is still at work for us in Heaven. He wrought above thirty years for us here on Earth, but in Heaven above sixteen hundred, and thus he will continue his work to the end of the world.

To him therefore be glory, and honour, for ever and ever. *Amen.*

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A ſhort Diſcourſe OF THE NATURE AND EXTENT OF THE Goſpel-Day,

Reaching from the Deſtruction of the *OLD*, to the erection of the *NEW*

JERUSALEM:

Zach. 14.6,7. *And it ſhall come to paſs in that day, that the Light ſhall not be clear, nor dark. But it ſhall be one day, which ſhall be known to the Lord, not day nor night; but it ſhall come to paſs, that at evening time it ſhall be light.*

By *W. H.*

London, Printed for *John Wilkins*, and are to be ſold at his ſhop in Exchange-Alley, next door to the Exchange-Coffee-Houſe, over againſt the Royal-Exchange, 1673.

A short Discourse
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COURTEOUS READER.

THou haſt added a brief Treatiſe of the nature of the Goſpel-Day in its Riſe, Progreſs, and Perfection. The Morning of which Day (beginning in the Apoſtles times) had much darkneſs mingled with a little light. You know what ſtiff and earneſt contentions there were for the *Jewiſh* Rites and Ceremonies; yea, the very Articles of Faith called in queſtion, the Spirit of Anti-Chriſt

christ working even then in the Evangelical Churches, which in after Ages grew to a greater height in the exaltation of the Man of Sin. But still the Light and Purity of the Gospel prevailed, though sometimes the darkness was such, as to threaten an utter extirpation: God raising up some faithful Witnesses in all Ages to hold forth, and vindicate the Light against all that opposition made against it. The Truth had its Champions even then, when the whole World wondred after the Beast. And from them to us it is continued by an uninterrupted succession, being still of a growing and encreasing Nature like the *path of the just shining more unto the perfect day*. What cause have we to bless God that we see the Truth and Gospel going on conquering and to conquer all Errour and

and Oppoſition? Well, the night is far ſpent, and the day is at hand, and go, let us caſt off the Works of Darkneſs, and put on the Armour of Light, and ſo much the more as we ſee the Day breaking, when Shadows ſhall flee away, & Light ſhall overſpread the face of the whole Earth. Peace, Truth, Holineſs, and Comfort ſhall then abound. In the mean time it is no wonder if Light and Darkneſs conflict together. Light of Peace with Trouble, of Truth with Errour; and go, let us not be ſecure, God may ſoon bring a Cloud over our Peace and Liberty. And let us alſo who are of the day be ſober, bearing with and forbearing one another, foraſmuch as yet we know but in part, and ſee through a Glaſs darkly; but when the Evening of this Goſpel-Day cometh, the Lord ſhall be one, and his Name one; (*Zech.* 14. 7, 9.) one heart,

heart and one way, *Jer.* 32.39. In the Faith and Hope hereof, Let all the Children of *Zion* rejoyce, and endeavour to be a People prepared forthe Lord.

Reader, I ſhall detain thee no longer from this uſeful and ſeaſonable Diſcourſe. The bleſſing of God go with it, and make it fruitful, ſo prayes

Jan. 18th 167¾. Thy Servant in the Goſpel.

H. J.

Zech.

ZECH. 14.6,7.

And it shall come to pass in that day, that the light shall not be clear nor dark.

But it shall be one day, which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light.

THis Chapter begins with the revenge of God upon *Judah* and *Jerusalem* for their crucifying the Lord of glory (*Ch.* 13. 7.) of which vengeance Christ himself *foretold*, and he calls them *days of vengeance*, where he amplyfieth what the Prophet here speaketh briefly. Mat. 24. Luke 21. 22.

Yet God threatneth to be avenged on the

the Nations that dealt thus with *Jerusalem* and the *Jews*. They should have no thanks for this their service, as minding only the fulfilling of their own wills, and not Gods, (*Ver.* 3.) But though *Jerusalem* should be overthrown, and the Temple burnt, and the Temple-Worship abolished; yet the Lord would have a care of his Church, and make way for the conversion of the *Gentiles*, and expose the Truth and Way of his Worship to the open view of the *Jews* and *Gentiles* from East to West.

For the Truth and Way of God's Worship, and of Salvation was pent up before Christ's coming, in the narrow confines of *Judea*, and obscured also, and darkned with shadows and Ceremonies, as *Jerusalem* (the Seat of God's Worship) was with Hills. But now all should be laid open before all the world, from *East* to *West*. And this here is signified by an Allegory of the cleaving of Mount *Olivet* (one famous Hill being put for the rest) in the mid'st towards the *East*, and towards the *West*, whereby the City of God (which is the Church) should no longer be obscured, but patent, all Shadows and Ceremonies, and Partition-walls

Psa. 25. 2.

Ver. 4.

walls being removed. This, I ſuppoſe is the purport of *Verſ.* 4.

After this followeth a very great Commotion, compared to that great Earthquake in King *Uzziah's* dayes, which made Men to flee for their lives. But it is to be underſtood Spiritually (*viz.*) of Chriſt's voice in the Goſpel, ſhaking, not the Earth only, but alſo Heaven; whereby a great change is made even in the Church, by the ſhaking and removing of the Ceremonial-way of Worſhip, and the Partition-wall, and cauſing both *Jew* and *Gentile* (as many as would be ſaved) to flee to the Goſpel, and Goſpel-way of Worſhip, and Chriſt therein, from the wrath that is to come: This, I conceive is the meaning of *Ver.* 5. Verſ. 5. Heb. 12. 26.

Only, whereas it is ſaid, *And the Lord my God ſhall come, and all the Saints with thee*; This may be meant, Firſtly, Of the coming of our Lord Jeſus Chriſt to ſet up his Goſpel-Kingdom, whither his Elect ſhould be gathered unto him their Head: But laſtly, and chiefly of Chriſt's ſecond coming, whereof *Paul* makes mention, ſpeaking of the coming of our Lord Jeſus Chriſt with all his Saints. For this Chapter leads us ſo far, that no- 1 Theſ. 3. laſt.

thing remaineth but this laſt and great coming of Chriſt, unto which the Prophet cannot forbear to look, and he looketh at it with much Faith and Joy.

1. In that he applyeth the Lord God to himſelf. *The Lord my God ſhall come.*

2. In that he turneth his ſpeech unto him. *And all the Saints with thee.*

Briefly as for the Chapter, it begins with the deſtruction of the Old *Jeruſalem*, and endeth with the erection of the New.

And whereas there is a Day ſpoken of, ſo and ſo deſcribed as in my Text, It is the day or the time, that lyeth between theſe two *Jeruſalems*, Old and New. It is not a Natural or Artificial day, for ſuch a day cannot ſuite with the ſcope of this Prophecy; Nor was there ever any ſuch day, wherein it was lighter in the Evening than in all the day before. And therefore by *Day* here, we muſt neceſſarily underſtand a large tract of time, for ſo Day is many times taken in the Scripture, particularly the time of the Goſpel is called the *Day of Salvation.* And it is called *that Day*, ſixteen times in this and the two preceding Chapters, which

2. Cor. 6. 2.

treat

treat of the last times, wherein such work is to be done, as will take up many hundred years, as you may see if you consult the Chapters at leasure.

And you see here when this day began, (*viz.*) when the Gospel was first published, *viz.* about the time of the destruction of the Old *Jerusalem*, or somewhat before it, and continueth to the setting up of the New.

Let me then put all the description of this day together into one Point, and it is this.

Doctrine.

The Gospel-times, unto the conversion of the Jews, are one day intermixed with Light and Darkness, known to God, in the evening whereof it shall be light.

First, The Day here is plainly meant of the times of the Gospel, till the dayes of the new *Jerusalem*. For you find this Day again, *Vers.* 8. and again, *Vers.* 9. & so, till you are led to the conversion of the *Jews*, and the New *Jerusalem*, Ver. 10, 11. to the end. 1.

Secondly, This day is one day. 1. A Day. 2. One. 2.

A Day. And that for theſe Reaſons.

1. In that it hath light in it all along. For Chriſt and the Goſpel run through it. And theſe carry light with them where ever they come. It is true, there is a mixture of darkneſs in it, yet it is not called night; but, becauſe it hath light in it, therefore is called *Day*; for the better part carries the denomination.

2. It is a Day in compariſon with the dark times under the Law, eſpecially the times immediately preceding the coming of Chriſt, when beſides the ſhadows of Ceremonies, there was great darkneſs of ignorance.

3. It is ſuch a Day, as is diſtinguiſhed with remarkable periods, (*viz.*) of Seals, Trumpets, Vials, even as the Natural day is with hours, and diſtinct diviſions. This we ſee at large in *Johns* Revelation.

4. It is a Day, in that it hath in it a bleſſed opportunity of working, *Luke* 19.42. *Joh.* 9.4. & 12.35.

5. A Day, in that it hath a Morning, and an Evening. The Morning began with the riſing of the Sun of Righteouſneſs, when the day-ſpring from on high did viſit us, and the people that ſat in darkneſs

darkneſs ſaw great light. And the Evening lies in my Text, immediately before the Jews converſion. Thus it is a Day.

It is *One day*, i. e. one and the ſame from Morning to Evening. And 'tis ſo upon two accounts.

First, In that every part of the day is mixt with light and darkneſs, though not equally mixt, for ſometimes it is more light, ſometimes more dark, but more or leſs light and dark always. And ſo the day is one aud the ſame for conſtancy of light and darkneſs, though not for the equality of both. 1.

Secondly, One and the ſame, and like to it ſelf, becauſe there is in it but one and the ſame Covenant, and way of Adminiſtration according to what God hath promiſed, ſaying, *Yet once more I ſhake not the Earth only, but alſo Heaven. And this word, Yet once more, ſignifyeth the removing of thoſe things that are made that thoſe things which cannot be ſhaken may remain.* The Legal Adminiſtration was ſhaken and removed at the coming of this day, but the Evangelical ſhall remain to the very end of it. And hence it is, that the Church ſtill appears in all the Periods of this day, 2. Heb. 12. 26, 27.

under the ſame form to the very laſt,
Rev. 4.4. 11.16. 14.3. 19.4. *viz.* of four living Creatures and twenty four Elders. And thus it is *unus idemque dies*, One and the ſame day from firſt to laſt. This is the *Second* Branch of the point, 'tis One day.

3. *Thirdly*, It is ſuch a Day as is intermixed with Light and Darkneſs, ſo that it is neither Day nor Night, *verſ.* 7. But why then is it called a Day in the ſame *Verſe*? The meaning therefore is, that it is neither perfect Day, nor perfect Night; but yet ſuch, as may well be called a Day for the reaſons aforeſaid, onely with intermixtures of Light and Darkneſs.

Qu. *But what is the Light, and what the Darkneſs?*

Anſw. 1. The Light is the light of Truth: for theſe two go together; *Send out thy*
Pſal. 43.3. *Light and thy Truth.* And the Darkneſs is the darkneſs of Ignorance, Error, Hereſy, Idolatry, and Superſtition. And ſuch a mixture there hath been in this Day, and will be to the very Evening of it.

The cleareſt part of this Day was in the Morning thereof, when the Apoſtles lived; yet even then there was a mixture of this Darkneſs. The Churches

in

in *Galatia* were infected with the leaven of falſe Teachers, mingling Law and Goſpel in the point of Juſtification. And ſome in the Church at *Corinth* denied the Reſurrection of the Dead; and others held that it was already paſt, (as *Hymeneus* and *Philetus*) and their word did eat like a Gangrene. And ſome ſuch there were that turned the Grace of God into Laſciviouſneſs, *&c.* Both *Peter* and *Jude* give us a ſad character of them. And in *John's* time, there were many Antichriſts and Apoſtates from the Faith, and many falſe Prophets were then gone out into the World, who denied that Chriſt was come in the Fleſh. And Pride and Ambition began then to appear in *Diotrephes*. And falſe Apoſtles we meet with ſeveral times; and with *Balaamites* and *Nicolaitans* in the Church at *Pergamus*, and the woman *Jezebel*, a falſe Propheteſs, and a Seducer in the Church at *Thyatira*.

2 Tim. 2. 17.

1 John 2. 18, 19.

1 Joh. 4. 1, 2.

3 Joh. 10. Rev. 2.

You ſee the Morning of this Day, red and lowring, preſaging foul weather throughout the remainder of it. In the times ſucceeding the Apoſtles, aroſe the *Simonians*, *Menandrians*, *Carpocratians*, *Cerinthians*, *Ebionites*, *Marcionites*,

cionites, *Apollinarians*, &c. which did ſomewhat darken the Primitive Day, wherein yet there was a comfortable mixture of Light held forth by *Ireneus*, *Lactantius*, *Tertullian*, *Juſtin Martyr*, *Cyprian*, and others. Afterward aroſe the *Arrians*, (who denied the God-head of Chriſt) greatly obſcuring the Day, but were oppoſed by *Athanaſius*, *Hilary*, and ſeveral others, and condemned by the *Nicene* Council. Not long after, the Hereſy of *Macedonius* (who denied the Perſonality of the Holy Ghoſt) was condemned by a Council at *Conſtantinople*; And ſo was the Hereſy of *Neſtorius*, (who held that Chriſt had two Perſons, as well as two Natures) oppoſed and condemned by a Council at *Epheſus*, not long after the ſame time. Oppoſite to this Hereſy was that of the *Eutychians*, who held Chriſt to have but one Nature; confounding his Natures, as the *Neſtorians* had divided his Perſon. For thus we find moſt of the Primitive Hereſies to be about the Natures and Perſon of Chriſt, the great Light of the World, which the Prince of Darkneſs endeavoured to extinguiſh, that ſo he might turn this Day into Night.

Night. But ſtill you will find that there was Light in oppoſition to his Darkneſs. And when afterwards the Devil ſtirred up *Pelagius* to aſſert the Freedome of Mans Will, God raiſeth up *Auguſtine* to oppoſe him.

Onely what ſhall we ſay about the cloſe of the *Sixth Century*, when the bottomleſs Pit was opened, out of which there aroſe a ſmoak, as the ſmoak of a great Furnace, inſomuch that the Sun and Air were darkened by reaſon of the Smoak. Where now was the Light? and where was the One Day in my Text? Yea, and as the *Centuries* encreaſed, ſo did the Darkneſs, by a continual ſucceſſion and *ſeries* of Errors and Hereſies, for many Hundreds of years together. And you know what dark Lights the *Schoolmen* were in their Generations, who did rather obſcure than illuſtrate *Theology*. Rev. 9. 2.

Theſe things are true; And a man had need of a great deal of knowledg in Church-Hiſtory, and the *Centuriators*, to give particular ſatisfaction in this point, and it would alſo require a large Diſcourſe.

I ſhall therefore give you ſome general grounds

grounds of Proof, that ſtill the Light did run through the darkeſt Times.

1. *Firſt*, Chriſt promiſed that the gates of Hell ſhould never prevail againſt his Church, and that he would be with it to the end of the World.

Mat. 16. 18 28. *laſt.*

2. *Secondly*, It is held by ſeveral Learned and *Orthodox*, That the *Seven* Churches of *Aſia* had their Antitypes, one after another, throughout the day of the Goſpel in my Text. And then, ſurely there was alwaies Light in the Candleſticks.

3. *Thirdly*, When Chriſt began to ſhew *John* things to come, the Firſt thing that he ſhewed him, was God ſitting upon his Throne, with the Church round about Him, and ſo deſcribed, as you know, *Revel.* 4. For in ſhewing *John* things to come, at ſo great and vaſt a Proſpect, God muſt needs ſhew him great and dreadful things, as He did under the Seals, Trumpets, and Vials. And therefore at the very entrance of this Diſcovery, God ſecureth to *John* the ſafe condition of the Church in all times, and lets him ſee that his Eye was ſtill upon that, as ſtanding round about his Throne encompaſſed with ten thouſand times ten thouſand of Angels, that

ſo

ſo what ſights ſoever *John* ſhould afterwards ſee, he might be aſſured, that the Church was ſafe enough. For God is before, and his Angels behind the Church. And hence it is that ever and anon the Church puts up her head in ſuch and ſuch *periodical* times, and daies of danger and darkneſs in the Revelations.

Fourthly, When God intended great Mutations in the World, He made proviſion for his Church and People; ſo that the four Angels muſt not hurt the Earth, nor the Sea, nor the Trees, till the Servants of God were ſealed in their Foreheads; and the number of the ſealed was 144000. 4. Rev. 7. 1, 2.

And when the *four* firſt Trumpets ſounded, though there followed alwaies a ſore judgment, yet ſtill a third part eſcaped under every one of them; And with this agreeth that of *Zechary*, *Two parts ſhall be cut off and die, but the third part ſhall be left therein.* Rev. 7. Zech. 13. 8.

And when again the *fifth* Trumpet ſounded, and the mouth of the bottomleſs Pit was opened, out of which a dreadful ſmoak aſcended, and Locuſts out of the ſmoak, they had not power to hurt the graſs of the Earth, nor any Rev 9. 4.

green

green thing, nor any tree, but onely those men, which had not the Seal of God in their foreheads, *Rev.* 9.4.

5. *Fifthly*, If we come to the *Sixth* Trumpet, which began to sound about the Year 1300. when the *Ottoman* Power arose, which yet continueth to this day; it was a very dark and dismal time, yet not void of Light. For the *Waldenses* and their Followers were up long before that time, and *Wickliffe* arose somewhat about the same, and (as I take it) *Bernard*. Afterwards *John Huss* and *Hierome* of *Prague*. But seeing the time was so doleful, and that it might well be admired, what was become of the Church, and where the Light was to be seen; our Lord Jesus Christ cometh down from Heaven, in the form of a mighty Angel, clothed with a Cloud, and a Rainbow upon his Head, and his Face shining as it were the Sun. For this was in the dark times of the *Sixth* Trumpet, when although Christ was much clouded to the World, and little of him seen, yet the Sun did shine through the Cloud, even in those times; for he was mindful of his Covenant, signified by the Rainbow. And moreover Christ had in his Hand a little

Rev. 10. 1, 2.

Book

Book open; ſo that there was ſome Light ſhining in thoſe very dark times.

Sixthly, When Antichriſt was at his greateſt height, a little before the Light ſo brake forth, that ſome Reformation began, our Lord Jeſus Chriſt, the Lamb of God, appeareth ſtanding on Mount *Zion*, and with him an *Hundred* and *forty four* Thouſand, having his Fathers name written on their Foreheads: ſhewing us, That Chriſt had his Church in the times of the greateſt Apoſtaſie, and that there was not wanting Light in Darkneſs. The ſealed Number (*Rev. 7.*) ran through (about) a *thouſand* years, and at laſt lifted up their heads upon Mount *Zion*. Rev. 14. 1.

Seventhly, Suppoſe the riſe of Antichriſt ſhould commence (as it is apprehended) between the *fourth* and *fifth* Centuries, you know the riſe of the *two* Witneſſes contemporates therewith; after which they continue their propheſying, during *One thouſand, two hundred* and *ſixty* Daies, a day put for a year. And ſo too, upon this account, the darkeſt Daies did not want the Light of the bleſſed and everlaſting Goſpel; yea, ſo much Light, as to uphold the denomination of a Day. 7.

But

But since the *Second* Spring of the Gospel, arising from the Light introduced by *Luther*, *Melanchton*, and the *German Theologues*, it is visible to the eyes of Adversaries, how the Darkness hath declined, and the Light shined more and more to this very day. And thus it will be light and dark, light as to Truth, and dark as to Ignorance, Error, Heresy, Idolatry, and Superstition more or less unto the very Evening of the Day.

2. *Secondly*, In this day there is a mixture of Light and Darkness in another respect, *viz.* Trouble mingled with Tranquillity, and Persecution with Liberty. You know the sad times under the Seals, by the rage of the *Roman* power against Christianity. Yet some liberty was now and then enjoyed, and silence in Heaven for half an Hour. You have heard also of the *Arrian* Persecution under *Constantius*, *Julian* and *Valens*, yet all liberty was not destroyed. For though Persecution and Liberty in their height are inconsistent, as light and darkness, the one in its height expels the other, yet there was an interchange by the succession of one to the other sometims, if not an intermixture

mixture of both as to a moderate degree. For though Perſecution and Liberty have not ſtood together in one and the ſame time and place in their height, yet as for the light of the Goſpel, and Truth thereof, that hath ſometimes ſhined in ſhowres of Perſecution, like as we have now and then ſeen the Sun to ſhine, and the Rain to fall at one and the ſame time.

And thus you ſee how the Day of the Goſpel hath all along hitherto been intermixed and interchanged with light and darkneſs. The light of Truth and the darkneſs of Errour, the light of Liberty, and the darkneſs of Perſecution. And thus much for the third Particular of the Point in hand.

Fourthly, This one day thus intermixed, is known to God. In ſome reſpects it is known to us, and hath been known to others before us, (*viz.*) that there is ſuch a day, and thus intermixed as aforeſaid. But it is known to God, ſo as it is not known to us. 4.

Firſt, It is known to him as the Efficient of it. As it is ſaid of the Natural day, *The day is his, the night alſo is his, he hath prepared the light of the Sun.* And again, *I form the Light,* 1. Pſal. 74.16

and

Iia. 45.7. *and create Darkneſs; I make Peace, and create Evil; I the Lord do all theſe things.* Thus it is with this Goſpel-day; The Lord is the Former of it, who hath determined the times before appointed.

2. *Secondly,* This day is known to God, as being wholly in his power to order all things in it after the Counſel of his own will. He knew the end from the beginning, and what lyeth in the Womb of this day, from the Morning to the Evening of it. He knew what light, and what darkneſs there would be in every period of the day, whereas we know not what a day may bring forth; and little did we think a year ago what Light of Liberty we ſhould now enjoy, nor do we know what darkneſs of trouble and confuſion may ariſe again ere long. We look ſometimes for good, and lo, evil cometh, and we wait for Light, and there cometh darkneſs. For it is not for
Job. 30. 26 us to know the times and ſeaſons, which the Father hath put in his own power.
Acts 1. 7. We cannot make a Divine Almanack, and define what day (in this great day) it ſhall be calm, & what day tempeſtuous, what day it ſhall ſhine, and what day rain. We know not the Ordinances of Heaven,

Heaven, nor can we ſee their Dominion in the Earth; we cannot lift up our voices to the Clouds, that abundance of Waters may cover us; neither do do we know the way where the Light dwelleth, and as for Darkneſs we know not the place thereof. Known unto God are all things.

Thirdly, This day is known to God, in the Hebrew Phraſe of *knowing*, which includeth alſo the affections. And therefore this day is ſo known of the Lord, that it is regarded and cared for by him. His Eyes are upon it, that nothing falls out in it, but by his ſpecial Providence. And though darkneſs hath ſometimes increaſed, and far prevailed in this day, yet the Light was never extinguiſhed, nor ever ſhall: He hath ſtill preſerved a Lamp, as he did in the Kingdom of *David*, at the loweſt ebb thereof. About one hundred and fifty years ago, when darkneſs lay upon the face of the Earth, preſently God commanded light to ſhine out of darkneſs, which hath continued and encreaſed unto this very day. 3.

Ejuſmodi eſt quem curabit & conſervabit Deus. Jun. Trem.

Fourthly, This day is known unto God, in reſpect of the termination of it, which we know not. For what great 4.

mistakes have there been, about the time of Antichrist's ruine, and the calling of the *Jews*?

We know in the general, that this Day shall have an Evening, and that in the Evening it shall be light: But when this Evening shall be, we know not; we cannot take the Light and the Darkness at the bound thereof. But God doth perfectly know the Epocha of the reign of the Beast, and his Number, 666. And thus this day is known to the Lord, and to the Lord only.

5. *Fifthly*, In the evening of this day it shall be light.

1. *First* then, What is this Evening? It is the darkest part of this Day, throughout which there was still more or less Darkness intermixed with Light, as you have heard, but now at the Evening-time there shall be more darkness than in any of the preceding parts of the Day: How else were it an Evening?

Obj. *But how can it be, that the Evening should be so dark, and yet that at Evening-time it should be light?*

In

1. In some respects it shall be the darkest part of the Day, for it will be a time of very sore Troubles, Wars, and rumors of Wars, and great Commotions. For I cannot tell where to fix this Evening, but under the *Sixth* Vial, which shal be poured out upon the great River *Euphrates*, *That the waters thereof may be dried up, and the way of the Kings of the East prepared:* In which words is held forth (as our best Interpreters hold) the conversion of the Jews. At what time *The three unclean Spirits, like Frogs, shall go out of the mouth of the Dragon, and out of the mouth of the Beast, & out of the mouth of the false Prophet, which are the spirits of Devils, working Miracles, and going forth to the Kings of the Earth, and of the whole World, to gather them to the battel of the great Day of God Almighty.* And that must needs be a very sad Evening, especially in respect of trouble, great oppositions and commotions. For there shall be as terrible Signs and Presages fore-running the erection of the *New-Jerusalem*, as there were before the Destruction of the *Old*. *Hinc illæ Tenebræ.* But how then shall it be light at this Evening time. *Sol.* 1.

Rev. 16. 12

Revel. 16. 13, 14.

Luke 21. 9, 10, 11.

Secondly, In some respect therefore, it shall be the most lightsom part of the Day hitherto. And indeed it will be the light of the Evening, that will very much occasion the Darkness of it: I mean the Light of the Truth, that shall then shine forth, shall darken the Kingdom of the Beast, and cause his Followers to gnaw
Rev. 16. 10 their very Tongues for pain. For that is under the *Fifth* Vial; and if the Kingdom be full of Darkness, it must needs be that Christ's Kingdom will then be full of Light. For the Witnesses will be risen long before the effusion of the *Fifth* and *Sixth* Vials, and Antichrist be greatly consumed with the breath of Christs mouth, *viz.* in the Preaching of the Gospel. And therefore in this respect, it must needs be a lightsome Evening, and a time of greater Light than ever shined since the daies of the Apostles.

Thus you see what a time the Evening shall be.

Quest. *But shall this Evening then determine this Day, so that the Conversion of the Jews shall become another Day?*

Answ. No; But as this Day is one and the same, and constant to it self, as we have heard, so shall the Day of the Jews Con-

version, and the time following be one and the same day with this. But how? Not in respect of Light and Darkness intermixed, so as in the Day before the Evening, but in respect of one and the same Covenant, and way of Holy Administration still continued: For the Ordinances now used shall be continued to the coming of Christ. 1 Cor. 11. 26. 2 Cor. 3. 11. Heb. 12. 28

For it is observable;

First, That this dark Time is not called, *The Evening*; but the *Evening-time*, *Quo tempore advesperascere, & Nox esse solet*: At what time it begins to be Evening; or, to look like an Evening, and the Sun seems to be setting. And therefore

Secondly, Though it is called an *Evening-time*, yet there is no Night said to follow it. *Sol occubuit, Nox nulla secuta est.* It is such an Evening, wherein the Sun setteth, and no Night succeedeth. It is true, One would little expect light in the Evening, especially more light than in the Day before. But such an Evening-time is this, after which shineth the greatest Light that ever was seen since the daies of Jesus Christ. 2.

You see then what this Evening is.

2. Secondly; *What is that Light, that ſhall ſhine ſo gloriouſly at the Evening-time, eſpecially at the end of it?*

Anſw. It is the ſame in kind and quality with that which ſhined before this Evening-time, only it differeth in degrees. For now the Light ſhall excel, and that ſhall be fulfilled which was ſpoken by the Prophet; *Ariſe, and ſhine, for thy Light is come, and the Glory of the Lord is riſen upon thee,* &c. Now (as I may ſay) the light of the Moon ſhall be as the light of the Sun; and the light of the Sun ſhall be ſevenfold, as the light of ſeven Daies: Yea, *The Sun ſhall be no more thy light by day, neither for brightneſs ſhall the Moon give light unto thee: but the Lord ſhall be unto thee an everlaſting Light, and thy God thy glory. The Sun ſhall no more go down, neither the Moon withdraw it ſelf, for the Lord ſhall be thine everlaſting light.*

Iſai. 60. 1,2,4.

Iſai. 60. 19,20.

Queſt. *But wherein ſhall this Light conſiſt?*

Anſw. *Firſt*; There ſhall be a great effuſion of the Spirit of God in thoſe times, whereof a Pledge was given in the Morning of this Goſpel-day. *It ſhall come to paſs in the laſt daies, that I will*

pour out my Spirit upon all Flesh. And the like we find in the words following my Text; *And it shall be in that Day, that living Waters shall go out from Jerusalem*, &c. And hereby is meant the Spirit of God with his Gifts and Graces, compared to living Waters. And these I take to be the same with *Ezekiel's* waters, which rose at last to a very great depth. Zech. 14. 8. Joh. 4. 14. 3. 38, 39. Ezek. 47. 1-6.

2. *Secondly*, Hence it followeth, That there will be a very great light of Knowledg in this Day, so that there shall not be so much need, as now there is, for one to teach another; saying, *Know the Lord*, for they shall all know him from the least to the greatest. And that shall be the time especially, when *The Earth shall be full of the knowledg of God, as the Waters cover the Sea.* Isai. 11. 9.

3. *Thirdly*, This Light of Knowledg shall have a great influence into the Hearts and Lives of Men, who shall shine eminently in Holiness; insomuch that the inscription upon the Fore-head of the High-Priest shall then be put upon the bells of the Horses, and the very Pots in *Jerusalem* and *Judah*, shall be *Holiness to the Lord*; Even Carters, Cooks, and Kitchin-Maids shall then shine

shine in purity of life, and there shall
Zech. 14. 20,21. be no more the *Canaanite* in the House of the Lord of Hosts.

14. *Fourthly*, That Day shall shine with the Light of Peace, Tranquillity, and Joy, for these go together, *Esth.* 8.16. Swords shall then be turned into Ploughshares, and Spears into Pruning-hooks; *Nation shall not lift up sword against Nation, neither shall they learn War any*
Mic. 4.3. *more.*

5. *Fifthly*, In that Day there shall be the Light of Comfort; for this will follow necessarily from all the former; and the Consolation will be both External and Internal, *viz.* When the Spirit of God, the Comforter, shall be poured out so plentifully, and when the Spirit shall have his Day, as the Father and the Son had theirs. And when Knowledge, Holiness, and Peace shall abound on the Earth; when *Turk* and *Pope*, and all that oppose the Kingdom of Christ shall be destroyed, and Satan bound and confined to the bottomless Pit, during the *Thousand* years. I say, This must needs be a very comfortable time. Great then shall be the peace of *Zions* Children, when God shall make her an eternal Excellency, and a joy

of

of many Generations, when violence ſhall no more be heard in her Land, waſting and deſtruction within her Borders; but men ſhall call her Walls, *Salvation*; and her Gates, *Praiſe*; and when they ſhall come and ſing in the height of *Zion*, and ſhall flow together to the goodneſs of the Lord, who ſhall turn the former Mourning of his People into Joy, and comfort them, and cauſe them to rejoice from their ſorrow. For they ſhall come to *Zion* with Songs, and everlaſting Joy upon their Heads, they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.

And thus you ſee the Light that ſhall be at the Evening-time, and the Doctrine cleared in the ſeveral parts of it; the *Uſes* whereof now follow.

Uſes.

First. What hath been here ſaid anſwereth that Challenge of the *Papiſts*, *Where was your Church before the Dayes of Luther?* We anſwer, *Where the Light was.* For though great Darkneſs was introduced by Antichriſt for many years before the breaking out of the 1.

the Light in the daies of *Luther*, yet there hath been alwaies a mixture of Light in the obſcureſt times, and there the true Church hath been. There have been Witneſſes to the Truth ever ſince the riſe of the *Man of Sin*, and their teſtimony witneſſeth to the true Churh, diſtinct from Antichriſt, in that it witneſſeth to the Light where the true Church hath alwaies dwelt, which Church ſtill profeſſed againſt the Additions and Impoſitions of the *Man of Sin*, hating and abominating his Idolatrous Corruptions and Superſtitious Inventions, and held to the Faith and Truth of the Goſpel. And as this Church, like the Light, did ſtill bear witneſs to it ſelf: So did the continual oppoſition made againſt the Light and Truth profeſſed, bear witneſs to the ſame. And therefore we remit the *Papiſts* to their own oppoſitions and perſecutions, for an Anſwer to their Challenge. Yea, and this true Church hath been viſible at all times to them that are of the Light. (For what can men in darkneſs ſee?) The Day, you hear, hath been one all along, and therefore the Sun did never ſet in it, and the Light hath ſtill been, *Index ſui & tenebrarum*, A diſcoverer

both

both of it ſelf and of darkneſs. All things that are reproved (or diſcovered) are made manifeſt by the Light: For whatſoever doth make manifeſt, is Light. Eph. 5. 13. And therefore the true Church hath alwaies ſeen both her ſelf and the falſe Church; but the falſe (wanting Light) could never ſee the true.

Uſe 2.

The Doctrine may ſerve to ſhew us the parallel between the Day of the Goſpel, and the Day of them that do profeſs it, which is alſo intermixed with Light and Darkneſs, ſo that it is neither Day nor Night. For, *Uſe 2.*

First, There is Knowledg mingled with Ignorance, and Truth with Errour, even in the beſt of God's Children, *who know but in part, and prophesie in part, till that which is perfect*, in another world, *is come. For now we see through a glass darkly, but then face to face; now we know in part, but then shall we know, even as we are known.* Thus it is, and thus it will be, till our Sun is ſet, and then it will be perfect light. 1 Cor. 13. 9, 10-12.

2. There is alſo Trouble mingled with

2 Cor. 6. 8,9,10. Isai. 50. 10. with Tranquillity, Adversity with Prosperity, Light of inward Peace and Comfort with inward Doubts and Darkness, whiles we live here below.

Use 3.

Use 3. We are shewed, That the darkest time of the Gospel-Day is yet to come. For that time is to be expected in the Evening, which is the darkest part of all the Day. Only this Darkness will not be (as I conceive) in respect of the withdrawing of the Light of Truth, but of the Light of Peace and Tranquillity: For at the Evening of this Day, Men shall look unto the Earth, and behold Trouble, and Darkness, and Dimness of Anguish. And this will immediatly precede the Conversion of the Jews, through the opposition of *Turk* and *Pope*.

For this will be the time when the Kings of the Earth, and of the whole world shall be gathered together to the battle of the great Day of God Almighty. At what time Men shall *beat their Plough-shares into Swords, and their Pruning-hooks into Spears.*

Joel 3. 10.

But

But though that will be the darkeſt part of the Day, yet we muſt expect gloomy times till then, though with intermixed beams of Light, wherein God will ſtill be ſetting this over againſt that, to the end that Men ſhould find nothing after him. And thus God will Chequer out the Goſpel-day, till that be fulfilled which is ſpoken by the Prophet *Iſaiah*, *Ariſe, ſhine, for thy Light is come, and the glory of the Lord is riſen upon thee.* Iſa. 60. 1. And ſeeing the day ſhorneth, and the ſhadows of the Evening begin to be ſtretched out, let us expect no more Dayes of Tranquility and Peace, but Wars, and rumours of Wars, Nation lifting up Sword againſt Nation, and learning of War, the confuſed noiſe of Battle, and Garments rolled in blood; For the Man upon the red Horſe is gone forth, to whom power is given to take Peace from the Earth; and nearer the Evening ſtill the darker. That which concerns us, is to be in a Poſture of Humiliation and Preparedneſs, for the reception of theſe dark Diſpenſations. Here is the Faith and Patience of the Saints.

Uſe

4th Use.

Use 4. Let what hath been said be for Exhortation.

1. *First*, To pray for the Conversion of God's ancient people, the Seed of *Abraham*, *Isaac*, and *Jacob*, for whose sakes they are beloved. Till when, the Day shall not be clear nor dark, but then *the Sun shall no more go down, nor the Moon*
Isa. 60. 19, 20. *withdraw it self, but the Lord shall be an everlasting Light, & the dayes of mourn-*
Isa. 62. 6, 7. *ing be ended.* Therfore *hold not your peace day nor night, ye that are the Lord's Remembrancers, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the Earth.*

2. *Secondly*, Though you want the Light of Peace, be thankful and improve the Light of Truth. For it is a mercy that we have this part of the Light, though we want the other; and of the two, it it is far the better, seeing we should part with Peace for Truth, but not with Truth for Peace.

The Text saith, *It shall come to pass in that day, that the Light shall not be clear nor dark*; or (as after the Original) *not be precious nor thickness*, which sheweth

ſheweth us, that the Light of Truth is precious, and though that of Peace is ſo likewiſe, yet not of equal value; for Chriſt came not to ſend Peace on the Earth, but the Sword, by the publication of the Truth; which was of ſo great eſteem with Him, that He bore witneſs to it to the Death, even when He witneſſed a good Confeſſion before *Pontius Pilate* concerning the truth of his Kingly Power and Government, which the Apoſtle adjureth us to attend, as of great moment, though *Pilate* ſlighted it, ſaying, *What is Truth?* For he did not propound that queſtion for ſatisfaction, in that he ſtayed not for an anſwer, but ſhewed thereby, that he looked upon truth, and particularly that truth, concerning the Kingly Power and Government of Chriſt, as a pittiful Cauſe whereon to hazard the Life of Chriſt.

Oh! The Truth there confeſſed by Chriſt, is a precious Truth, a very great Truth, and the Foundation of many Truths, which Chriſt ſealed with his Blood, which therefore we are adjured in the ſight of God, who quickeneth all things, and before Jeſus Chriſt, who before *Pontius Pilate* witneſſed a good Confeſſion,

Confession, to keep without spot, unrebukeable until the appearing of the Lord Jesus Christ.

Let us then love the Truth, and this Truth, and improve it.

3. *Thirdly*, Seeing this Gospel-day is not equally lightsome in all the periods of it; how thankful should we be, that we were born in a Time and Place of Light? For great was the Darkness, and little the Light, about *Six* or *Seven* score years past, when *England* lay under the Darkness of *Antichristian* Ignorance, since when, it hath been turned from the Valley of the shadow of Death, into a Valley of Vision. This heightneneth the account of the Land we live in, for the enjoyment of so great a mercy, as no other Nation this day hath enjoyed the like, especially as to the clearness of the Light that hath shined in it. And though it will not be accompanied with outward peace, yet it will not want inward, if we keep close to the Light, and live up to it in this our Day.

4. *Fourthly*, This Day being thus intermixed with Light and Darkness; Let

us

as not wonder, nor be offended, that there are such varieties of Persuasions, differing one from another, and therefore all of them cannot be of the Light, whatever is pretended by them that do profess unto them; but the Light hath influence upon some of them, and Darkness upon some other. So that God's Heritage is unto him as a speckled Bird, which the Birds fly round about against her: But however let us not fly one against another, lest we fly against our selves, while we have our several feathers and colours in this one Bird; but let us bear with one another as to particular Light and Darkness, so long as we are all enlightened with the saving Knowledg of the Truth.

We ought not indeed to be *Sceptick* in Religion, but every one to be perswaded in his own mind, yet in some things peradventure thou art in the Light, and I am in the Dark; in others, the Day perhaps shineth unto me, and not to thee. Let us yield to the Dispensation of the Day, and keep the Unity of the Spirit in the Bond of Peace; and if in any thing we are differently minded, *God shall reveal even this unto us: Nevertheless, whereunto*

Phil. 3.15, 16. *we have already attained, let us walk by the ſame rule, let us mind the ſame thing.* For thus there are ſome in the Viſible Church, who are be-miſted, when others are enlightened, and yet all agree in Fundamentals, who ought to live in Unity, and the Stronger to exerciſe Charity towards the Weaker; that God, who hath begun to enlighten them in other things, will acquaint them in due time with thoſe Truths, whereof at preſent they are ignorant: For it is God alone who revealeth the Light unto us. And He that formeth the Light, and createth Darkneſs, may in ſome things make it Day to one man, and night to another. We are all (who truly fear the Lord) Children of the Light, and of the Day, and not of the Night, nor of Darkneſs, as to our ſtates, yet as to particular apprehenſions in Truths of an inferiour nature, it may be Day to one & Night to another. And thus it will be till the Evening cometh,

Zech. 14.9. but then there ſhall be one heart, and one way, *one Lord, and his Name one.*

Uſe 5.

Uſe 5. Laſtly, What hath been held forth, adminiſtreth

adminiſtreth a word of Comfort, *That this Goſpel-Day is known to the Lord, from the Morning to the Evening of it.* He knoweth the Light and alſo the Darkneſs, and who are in the one, and who in the other, and how far. And therefore He knoweth what is done by the Children of the Night to introduce Darkneſs, and to obſcure the Day of the Goſpel. For the Day is his, and the Night is his, He formeth Light and Darkneſs, and therefore he ordereth the Rulers of the Darkneſs of this world, that no more either of Ignorance, Error, Hereſie, Superſtition, and Idolatry on the one ſide; or of Tribulation, Perſecution, and hoſtile Oppoſition to the Truth and Peace on the other, ſhall prevaile further than He hath determined. And whatſoever He hath appointed to be the portion of this Day, as to the darkening of it, yet it is our Comfort, that the Day is known to the Lord, and that He will have a care of it. For he ſeeth the Darkneſs as well as the Light of the Day, the darkneſs and the light are both alike to Him. He hath ſeen the Day from the Morning of it to this moment, and hath ordered and diſpoſed of the darkneſs of

Ignorance, Error, Hereſie, and Idolatry, and likewiſe of Affliction and Perſecution in it, in times of Pagan, *Arrian*, or Antichriſtian oppoſition. And his care of this Day is no leſs towards the Evening of it, nor his love to to it, & abilitie to ſee to it, any leſs than in the Morning, or Noon of it. He that ſaid, *I have ſeen, I have ſeen the Affliction of my People which are in Egypt, and have heard their cry, by reaſon of their Task-maſters; for I know their ſorrows*; knows all the Sorrows and Sufferings of his People in this Hour of the Goſpel-day. It was a very dark Night with *Iſrael* in *Egypt*, when God ſpake theſe words to *Moſes*; for then was fulfilled in the Truth, what was ſignified to *Abraham* in the Type, when an horrour of great Darkneſs fell upon him.

Gen. 15. 12 And yet, I have ſeen, I have ſeen, and I know, ſaith the Lord, in the midſt of that horrid Darkneſs.

And therefore however the Day prove, and Clouds and darkneſs ariſe, as perhaps they may do, marvel not at the matter, for he that is higher than the higheſt regardeth. Men and Devils may be high, but God is higher, yea, higher than the higheſt, which is a degree

gree above the Superlative. God hath a care of his Church and Gospel, & of such as Preach it, and profess it, only it is our duty to be humbled for the sins of Churches, Ministers, Professors, which may otherwise the more darken and imbitter the Day that we are now entring into, which calleth us to Prayer, Humiliation, Mourning, and Reformation, wherein if God assist us, it shall be well in the end; *and though weeping may endure for a time, yet joy cometh in the evening. For it shall come to pass, that at Evening-time it shall be Light.*

FINIS.